

THE PILGRIM

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NO. 1

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE NEW YEAR

What shall I ask for the coming year?
What shall my watchword be?
What would'st Thou do for me, dear Lord?
What shall I do for Thee?

Lord, I would ask for a holy year,
Spent in Thy perfect will;
Help me to walk in Thy very steps;
Help me to please Thee still.

Lord, I would ask for a year of love;
Oh, let me love Thee best!
Give me the love that faileth not
Under the hardest test.

Lord, I would ask for a year of prayer;
Teach me to talk with Thee;
Breathe in my heart Thy Spirit's breath;
Pray Thou Thy prayer in me.

Lord, I would ask for a year of hope,
Looking for Thee to come,
And hastening on that year of years
That brings us Christ and Home.

—Selected

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NEW YEAR'S GREETING

Past and gone with other years—
With its happy smiles and tears,
Like a misty dream today,
Melts the olden year away.

And our greeting this shall be:
Health and bright prosperity,
And the year we've now begun
Bring a blessing to each one.

Another year is gone and with it memories of happiness—sadness, too. Some of those who were dear to us have left us for an eternal home. New lives have been born into this world, and to them, all things are new. We look back over the past year and see many mistakes and feel that we should have done much better. But the past is gone and we cannot change it now. We look ahead and wonder what changes this year may bring.

We can only mold the future by what we do now. The past is gone and the future is not here, but the present is ever before us, and to act now is to accomplish. Jesus said, "If any man will come after me, let him deny himself and take up his cross daily, and follow me." We have to work for the Lord right now, every day, or continually.

When Paul and Silas went into the synagogue of the Jews in Berea, it was said, "They received the word with all readiness of mind, and searched the scriptures daily, whether these things were so," and because they were active, interested and wanted to know the truth "many of them believed." Paul commended them and said they were more noble than those of Thessalonica. We read in II Corinthians 6:2, "Behold now is the accepted time, behold now is the day of salvation." If we re-

solve to do better in 1966 than in 1965, this is a good resolution, but if we do not start acting now our resolve may vanish into thin air.

"Not enjoyment and not sorrow
Is our destined end and way,
But to act, that each tomorrow
Finds us further than today."

—Rudolph E. Cover
Sonora, California

THE KINGDOM MILITANT AND KINGDOM TRIUMPHANT

From the very beginning we see that there has been a continual warfare between the forces of evil and the forces of righteousness: a conflict in which there has been victory for both the evil and the good. Such is the history of nearly six thousand years of time since creation. In Noah's time God saw that wickedness had made such marvelous triumphs that it repented Him that He had made man. But as God in the end will ever be the unfailing victor, the earth was renovated of its violence and overwhelming evil and sin. But the conflict between good and evil to this day has never been settled, and must await the day when the Almighty One will settle the matter for ever and ever.

The prayer we often pray, "Thy kingdom come", has a two-phase meaning: first, Christ's kingdom on earth, in the hearts of men, and second, His personal one thousand years of reign on the earth when He will be King of Kings and Lord of Lords. But here and now we are in the kingdom of which Jesus said in Luke 17:21, "Neither shall they say Lo here! or, Lo there! for behold the kingdom of God is within you." When Satan had almost, if not entirely, got the victory over the earth prior to the advent of Jesus the Redeemer, in due time God sent His Son to earth to suffer, bleed and die that the door might be opened to the kingdom of heaven. For He Himself said, (Matthew 4:17) "Repent for the kingdom

of heaven is at hand." A sword or weapon is an essential part of warfare, and for the child of God, only one sword can be used which is the "Sword of the Spirit". And this sword is mighty through God to the pulling down of strong holds, and casting down the deceptive powers of Satan:

The Christian life on earth is a warfare that must be fought and won, and can be won if Christ is our leader and captain, though it might mean the martyr's death. For on this might hang the assurance of an inheritance in the KINGDOM TRIUMPHANT. Then there will be no more need of weapons, no more conflict, but the glorious proclamation, "Thanks be to God which giveth us the victory through Jesus Christ our Lord."

The eminent apostle Paul was a man of struggles in this kingdom militant, but when he got to the end of the way he could say with sublime assurance, "I have fought a good fight, I have finished my course, I have kept the faith." And now he could look with assurance for a crown in that triumphant kingdom under the kingship and rule of the Lord Jesus for one thousand years, after which he will deliver up the kingdom to God, even the Father, (I Corinthians 15:24) that God may be all in all.

Today the nations of the world are embroiled in war, bloodshed—hateful and hating one another. And as perhaps never before, the world is filled with violence and weapons of destruction, and in it all a false god crying "Peace", and "No more war." This can not and will not be until the Lord Jesus will establish His kingdom triumphant, as we read in the prophesy of Micah 4:3, "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

—David A. Skiles
Rossville, Indiana

God is our refuge and strength, a very present help in trouble. (Psalms 46:1)

PHYSICAL SUFFERING IN THE END OF THE
CHRISTIAN DISPENSATION

"But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possession." (Hebrews 10:32-34)

(A dear sister proposed the above scripture from which to consider a few thoughts for the Vindicator.)

In this scripture we have an account of how they were made a gazingstock, both by reproaches and afflictions, but if we want to be benefited in the understanding of that part of it, we ought to understand the CAUSE of these reproaches and afflictions.

The cause of these reproaches and afflictions may be ascribed to the Christian belief, which was antagonistic to the religion as it was held at that time. It was, however, not in reality antagonistic to the Jewish religion as is supposed by some, for all the Jews that searched the scriptures in a right view, were prepared to accept the faith when it was revealed. For testimony that the old law taught the faith to the diligent enquirers, we can refer to Matthew 13:17, Hebrews 11:13, and I Peter 1:10,11.

But the reason that so many of the Jews were opposers of the believers in Christ was because they had got beside the merit and spirit of the scriptures and had a religion of their own, and then they, believing that they were that holy nation and peculiar people, it was very humiliating for them to drop their views and come over into the Christian faith. Hence, they were the foremost and most hostile enemies to the Christian faith.

However zealous the Jews were in their religion to honor God, it was not a single step in the direction to finally come back to where they alienated from, but it cost their fall (Romans 11:11) to establish the faith,

and that is just what it will cost every individual, and every society, finally, whose faith is not governed by the Spirit of Christ. For this reason the "mystery of iniquity" already began to work in the time of the apostles (II Thessalonians 2:7) in mixing truth with heathenish practices.

We will scarcely ever be made a gazingstock on account of our peculiar faith and practice and customs, but will rather be respected by those who hold the reverse, if we do not make our faith antagonistic to the political, agricultural, and general traffic of this world—applauding peace and temperance societies and those worldly pulpit preachers by whom they are carried on—and we will be all right. But confound all these with the "sword of the Spirit" of Christ, and wrestle against principalities, against powers, against the rulers of the darkness of this world, and also against spiritual wickedness in high places, predicting their utter ruin in the coming storm of all the "fruits that their souls lust after," and we will soon enough be hated of all nations for His name's sake. Yea, if such a worldly spirit has got into the church, it will be sure to make the disciple "a disturber of the peace of the church."

The apostle says, "They took joyfully the spoiling of their possessions."

Under present circumstances, it is not at all probable that the disciples will suffer violent persecutions, for too many are anxious to claim, at this time, of being persecuted. But that time will perhaps come in a different form, under different circumstances, and the efforts will be more direct against the spirit of the words of Christ, in the place of inflicting physical sufferings upon His disciples. This will come to pass under the "mark of the beast", and will be brought into acceptance by the beast having "two horns like a lamb."

"And all this will no doubt occur when we have plenty to eat and to drink, when there is peace and prosperity; for it is written, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, AND THE CARES OF THIS LIFE, and so that

day come upon you unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth." (Luke 21:34,35)

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then shall sudden destruction come upon them as travail upon a woman with child; and they shall not escape." (I Thessalonians 5:2,3)

Ah, yes, already we may notice the boast in the secular papers of the perpetuity of peace and prosperity, and their scoffing at the idea that all things shall not always so continue.

It is not my opinion that the Lord will be revealed in the skies to us, when these passages go into effect. We can neither learn the same from these passages, nor can it so be plainly understood from what stands in connection with it. But it is my opinion that some great differences that are now at work in the hearts of men will be made manifest; but it may not be in the church next time, but with worldly people, in questions that will engender spiritual conflicts.

By John Culp in the March, 1883 "Vindicator"
Selected by Daniel F. Wolf

JUST A MINUTE

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

Selected by Martha Cover

The mind is enriched by what it receives; the heart is enriched by what it gives. —Selected

"LUXURY WITHIN REASON"

"Luxury within reason!" That's what it said. The words leaped out from a brightly-painted billboard to catch my eye. Luxury within reason. At first it seemed a very ordinary phrase; just another advertising gimmick for a hotel. Then it set my thoughts awirl.

Is any luxury actually within reason for Christians? Webster defines a luxury as "A free indulgence in costly food, dress, or anything which gratifies the appetites or tastes; also, a mode of life characterized by material abundance; anything which pleases the senses and is also costly or difficult to obtain; an expensive rarity."

This definition presents a striking parallel to the conditions that brought God's condemnation upon Israel. "Woe to them that are at ease in Zion...that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music...that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph." (Amos 6:1,4-6)

Selfish, luxurious living is the symptom of an inner disease, the pride and vanity of a sinful heart. It is the outcropping of greed and covetousness. The needs and welfare of others are totally disregarded in the mad dash for the dollar. When material wealth increases, men tend to forget their dependence on God.

"My power and the might of mine hand hath gotten me this wealth," is the rich man's boast. "I earned all this by the sweat of my brow. I worked for my three farms, my herd of registered cattle (some of them even win prizes at the annual state Farm Show); I earned my new Lincoln and my wife's Buick. I worked hard for my ultra-modern house with its lavish furnishings, soft plush rugs, and labor-saving conveniences; now I'm entitled to luxury. It's mine!"

"Oh, no," God replies. "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in

heaven: and come and follow me." (Matthew 19:21) And the luxury-lovers go away sorrowful, for they have great possessions.

Luxury within reason? No, not for us. Surely not for us who feel our utter unworthiness to receive God's gifts, who know that we are but humble stewards of the possessions He entrusts to us. Let's be faithful stewards. Let's keep a consistent, simple standard of living. "Having food and raiment, let us be therewith content," that we may be able to generously support the Lord's work. The need is great. Precious souls are rushing headlong to a Christless eternity. How can we sit back in luxurious ease and selfish indifference? May the Lord deliver us from the foolish and hurtful lusts that love of wealth brings. May He move us to give liberally of our possessions to further His Kingdom in these last days. Let us take our eyes off the worthless luxuries of this passing world, and set our affection on the incorruptible heavenly riches awaiting in Glory for us.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." (Matthew 6:19-21)

Selected from "The Christian Example"

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Jan. 16 - Salida, Calif.	Wakarusa, Ind.
Jan. 23 - Mi Wuk, Calif.	Wakarusa, Ind.
Jan. 30 - Salida, Calif.	Wakarusa, Ind. Covington, Ohio
Feb. 6 - Salida, Calif.	Rossville, Ind.
Feb. 13 - Mi Wuk, Calif.	Wakarusa, Ind.

All are welcome to attend these services and worship the Lord with us.

IF HE CAME TO YOUR HOUSE

Would you meet Him at the door
 with arms outstretched in welcome?
Or would you have to change your clothes
 before you let Him in?
Or hide some magazines, and put
 the Bible where they'd been?
Would you hide your worldly music
 and put some hymn books out?
Could you let Jesus walk right in,
 or would you rush about?
And I wonder—if the Saviour spent
 a day or two with you,
Would you go right on doing
 the things you always do?
Would you go right on saying
 the things you always say?
Would life for you continue as
 it does from day to day?
Would you take Jesus with you
 everywhere you'd planned to go?
Or would you maybe change your plans
 for just a day or so?
Would you be glad to have Him meet
 your very closest friends?
Or would you hope they stay away
 until His visit ends?
Would you be glad to have Him
 stay forever on and on?
Or would you sigh with great relief
 when He at last was gone?
It might be interesting to know
 the things that you would do,
If Jesus came in person
 to spend some time with you.

From "Guideposts"

Selected by Orpha Barton

Historical

THE LOLLARDS

This sect of Christians also had a place in the Reformation though their part was not so violent or so widely recognized. The name "Lollard" in the ancient German language meant "one who sings—especially hymns." This name evidently was given to them from their singing funeral dirges as they buried the dead, as we shall see in the following account of their origin in Mosheim's "Ecclesiastical History."

"Soon after the commencement of this century, (14th century) the famous sect of the cellite brethren and sisters arose at Antwerp (Belgium); they were also styled the Alexian brethren and sisters, because St. Alexius was their patron; and they were named "cellites" from the cells in which they were used to live. As the clergy of this age took little care of the sick and dying, and deserted such as were infected with those pestilential disorders which were then very frequent, some compassionate and pious persons at Antwerp, formed themselves into a society for the performance of those religious offices which the sacerdotal orders so shamefully neglected. Pursuant to this agreement, they visited and comforted the sick, assisted the dying with their prayers and exhortations, took care of the interment of those who were cut off by the plague, and on that account forsaken by the affrighted clergy, and committed them to the grave with a solemn funeral dirge. It was with reference to this last office that the common people gave them the name of "Lollards." The example of these good people had such an extensive influence, that in a little time societies of the same sort of Lollards, consisting both of men and women, were formed in most parts of Germany and Flanders, and were supported, partly by their manual labours, and partly by the charitable donations of pious persons. The magistrates and inhabitants of the towns where these

brethren and sisters resided, gave them peculiar marks of favour and protection on account of their great usefulness to the sick and needy. But the clergy, whose reputation was not a little hurt by them, and the mendicant friars, who found their profits diminished by the growing credit of these new comers, persecuted them vehemently, and accused them to the popes of many vices and intolerable errors. Hence it was, that the word "Lollard", which originally carried a good meaning, became a term of reproach to denote a person who, under the mask of extraordinary piety, concealed either enormous vices, or pernicious sentiments. But the magistrates, by their recommendations and testimonials, supported the Lollards against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognisance of the inquisitors, and subjected entirely to the jurisdiction of the bishops. But as these measures were insufficient to secure them from molestation, Charles, duke of Burgundy, in the year 1472, obtained a solemn bull from pope Sixtus IV ordering that the cellites, or Lollards, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops; and Pope Julius II granted them yet greater privileges in the year 1506. Many societies of this kind are yet subsisting at Cologne and in the cities of Flanders, though they have evidently departed from their ancient rules."

This account of the Lollards by Mosheim apparently refers only to the groups in the towns of Germany and nearby provinces. But in England the followers of John Wycliffe were called "poor priests" or Lollards about 1387. The name was also given to various sects classed as heretic by the Roman church.

As followers of Wycliffe, the Lollards travelled about the small villages of England preaching against many accepted Roman beliefs. About 1395 they drew up "Twelve Conclusions", a statement of their beliefs. In this they charged that the Roman priesthood was not the one ordained by Christ, that Roman ritual was not sup-

ported by scriptures, and the the "feigned miracle" of transubstantiation led men into idolatry. They maintained that the clergy should not be temporal judges and that confession to a priest was unnecessary to salvation. They condemned prayers for the dead, pilgrimages and offerings to images. They taught that warfare was contrary to the New Testament which is a law of grace and full of mercy. They also insisted that all men should have free access to the scriptures in their own language.

But the Lollards had weaknesses. For one thing they were somewhat disorganized, and after renouncing the heavy yoke of the Roman church, they lacked real leadership to replace it. They attracted many cranks who did not really aid the cause but drew criticism. In the 15th century they were severely persecuted, suppressed and almost exterminated. Their leaders were burned at the stake, tortured and imprisoned. But they survived, and there was a revival of Lollard belief about 1500. Many of their beliefs were the same as Luther's, and before 1530 they began to mirge with the new protestants.

—L.C.

QUESTIONS AND ANSWERS

For some time we have been thinking of including in "The Pilgrim" a question and answer section on Spiritual and Biblical themes. We would like to start it as we start a new year. Naturally, we will need to have good questions from our readers. Each one is invited to participate in this column.

We will reserve the right to determine which questions are suitable for publication. Some we may not be able to answer. The questions must be signed even though the signer may request that his name be withheld. Brother Daniel F. Wolf will be editor for this column. Address questions to: The Pilgrim Route 2, Box 874, Sonora, California. —L.C.

BIBLE CHARACTERS

AMOS

Amos was no soft-spoken Jethro or gentle Jonathan. There are times when God needs these servants with balanced judgment and gentle hearts. But they are not the men for the hour when the house is on fire and immediate action is urgent. When sins abound and sinners are contented in their sins, God uses an Amos. Here was a shepherd who became a preacher, the fig gatherer who joined the prophets, a farmer who went to warn the city. Here was a man who had felt the terror of the roar of a lion in the night, and he intended that the roar of God's voice should startle complacent sinners.

Today we study the life of Amos, but the Bible gives us only a thumbnail sketch—five verses of biography—Amos 7:12-15 and the first verse of chapter one. Beyond this we must infer the character of the man from the content of his preaching.

Amos was born about 800 B.C. He lived in the shepherd village of Tekoa, twelve miles south of Jerusalem. In his day the Jewish nation was divided. His home was in Judah under the rule of King Uzziah. Just a few miles north of Jerusalem were the borders of Israel under the rule of King Jeroboam II.

Soon after the division of the kingdom 175 years earlier, Jeroboam I had established a place of worship at Bethel in order to discourage the people of the Northern Kingdom from going to worship at the Temple in Jerusalem. (1 Kings 12:26-33) It was here in Bethel that Amos delivered his inspired messages. Here it was that Amaziah, degenerate priest of a false religion, told Amos to go home to Judah and prophesy in his own land. But God had sent Amos to Israel.

The character of a man is often revealed in the things against which he revolts. Amos showed true spiritual insight in his condemnation of material extravagance and physical self-indulgence—beds of ivory, lavish and long feasting, sensual music, alcoholic

stimulants, and expensive perfumes for the body. But the real sin of Bethel lay deeper. It was that in the midst of her self-indulgence she had no concern for the needy. "They are not grieved for the affliction of Joseph." God is always against selfishness and self-centered living.

Amos' prevailing mood seemed to be one of thundering denunciation, but one can be forgiven for a blast of thunder when it warns of a coming storm. It was destruction and judgment that Amos had to proclaim to Israel. We can take, however, thunder from a man of God who is concerned for souls; and Amos loved his fellow countrymen in Israel. His very name meant "burden bearer." With all his blasting and prediction of destruction, Amos was a prophet of redemption. His final word is a promise of hope.

Selected by Daniel F. Wolf

ANOTHER YEAR

Another year is dawning; dear Father let it be,
In working or in waiting, another year with Thee;
Another year of progress, another year of praise,
Another year of proving Thy presence all the days.

Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of Thy face;
Another year of leaning upon Thy loving breast,
Another year of trusting, of quiet, happy rest.

Another year of service, of witness for Thy love,
Another year of training for holier work above;
Another year is dawning; dear Father let it be
On earth, or else in heaven, another year for Thee.

—Selected

We of the Salida congregation were made to rejoice again when another precious soul, namely Martha Cover, was received into our fellowship on December 19, by a public confession of faith and holy baptism.

—Daniel F. Wolf

CHILDREN'S PAGE

BEGINNINGS

Isn't it true that all things have a beginning? Yes, all the things we see have a beginning. But there are things that have no beginning and no ending. God and eternity have always been and always will be. Let's think back as far as we can remember. Then think of the oldest things we know on earth like the giant trees that are over 1000 years old. And then realize that these and even the earth itself had a beginning, and God was before that.

The month of January begins a new year—1966. In twelve months, 1966 will end. Our school years have a beginning and eventually they end. Everything we see here on this earth must sometime end—even the huge trees that live so long. But God and eternity will never end. And God has promised us by His Son Jesus Christ, that our lives, too, will never, never end if we believe in Him and follow Him. This is what we mean by everlasting life.

As we begin a new year, let us also make this a beginning of good things. Let's begin to obey our parents better and to help our brothers and sisters more. Let's begin to love God more, read about Him more, and find out more about the life that begins but never ends—the everlasting life.

See if you can find these "beginnings" in the Bible.

1. What did God do in the beginning? (Genesis 1:1)
2. What is the beginning of wisdom? (Psalms 111:10)
3. What miracle was the beginning of Jesus' miracles?
(St. John 2:1-11)
4. The gospel was to be preached among all nations.
Where did it begin? (St. John 24:47)
5. Who is the beginning and the end, the first and the last? (Revelation 22:13-16) —L.C.

THE PILGRIM

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FEBRUARY, 1966

NO. 2

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

MY SOVEREIGN LORD

The Lord Jehovah reigns;
His throne is built on High;
The garments He assumes
Are Light and Majesty.
His glories shine with beams so bright,
No mortal eyes can bear the light.

The thunders of His hand
Keep the wide world in awe;
His wrath and justice stand
To guard His holy law.
And where His love resolves to bless
His Truth confirms and seals the Grace.

Through all His mighty works
Amazing wisdom shines;
Confounds the powers of hell
And all their dark designs.
Strong is His arm, and shall fulfill
His great decrees and sovereign will.

And will this sovereign King
Of glory condescend?
And will He write His name,
My Father and my Friend?
I love His name, I love His word;
Join all my powers to praise the Lord.

—Isaac Watts

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FOOTPRINTS

A few mornings ago we awoke to see a light snowfall. It was beautiful, clean and fresh as I stepped outside and walked around. I soon noticed that I left a track wherever I walked. My footprints were plain in the snow, and I could tell exactly where I had stepped, how far apart my footsteps were, where I had slipped, stopped, or hurried. It made me think of our Christian walk and the steps we take in our spiritual life. Especially as we begin another year should we consider our footsteps. Which direction are we walking? How do our footprints appear to other travellers? Are we stumbling and slipping? Or are we confident in our walk?

It is said that in the jungles of Ecuador there are tribes of natives who can read footprints like a book. They can tell who of their acquaintances made the prints, whether he was carrying a load, how long ago the prints were made and many other details just from footprints in the sand. The tracks we leave in our Christian life also tell on us. Many are skilled at reading them; they mean something to nearly everyone. This walk comprises a large share of our Christian witness. Our words, too, are important, but they can be meaningful only if we walk also in the way of which we speak and testify. "Practice what you preach" and "Your actions speak so loudly I can't hear what you say" are maxims of real importance in our witness. For Colossians 4:5 says, "Walk in wisdom toward them that are without, redeeming the time."

How can we walk this Christian path giving this kind of witness? Jeremiah prayed, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. O Lord, correct me, but

with judgment; not in thine anger, lest thou bring me to nothing." (Jeremiah 10:23,23) So we can see that we need help to walk in this way. We can all speak from experience and say that we can not succeed alone. But we do not need to try to walk alone. All who have "entered in at the strait gate" as Jesus commanded have the promise of the presence of God's Holy Spirit to guide us on the narrow way. We do not need to walk uncertainly, though this is the way many of our steps appear. It is when we rely on our own strength that our footprints show missteps and slips.

To walk consistantly and in wisdom we also need light. If we would track a man walking through a woods or in an area where there are obstacles (such as we have in our Christian life) we would see that he ran into trees and other objects, that his path was not straight and that he strmbled many times and perhaps even became lost in the dark. This is exactly what happens if we try to walk our Christian path without the light of Jesus Christ and His word. But God has not left us without promise of His everlasting light for every step. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness; but shall have the light of life." (John 8:12) Psalms 119:133 reads, "Order my steps in thy word..."; verse 130: "The entrance of thy words giveth light; it giveth understanding unto the simple."; verse 105: "Thy word is a lamp unto my feet, and a light unto my path." God has promised light for our way if we follow Him!

To walk in God's way we also need a path, which is provided for us in God's word. This is a path of denying our own selfish interests and living for Christ. Jesus walked the path before us, and we have His footprints left plainly for us to follow. He came to do the will of the Father. Though we can not do what Jesus did, we can do the will of the Father for us. Perhaps some would say that our weak efforts and our stumbling walk can never please God. This is true only when we try to labor in our own strength and trust our own abilities. By God's help and grace we can do His will

as He has asked us to. We can walk the path He has left for His people. When we stumble, it is because of our weakness and failure to use His help. When we succeed, it is not because of our own strength but because we have used the means He has given us to take our steps, avoid the obstacles and walk in His will.

In conclusion let us realize that God sees each footprint we make. He knows the way we take. There are also natives, we understand, who are skilled at hiding footprints. They can expertly brush out their tracks or cover them with leaves. This is useful in outwitting an enemy. We can hide many of our steps from other people. But can anyone hide his way from God? Psalms 139:7-12 reads, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." So let us walk the Christian path with full assurance, having God's guidance, His light and following the steps of our Master. --L.C.

STEPPING IN THE LIGHT

Trying to walk in the steps of the Savior,
Trying to follow our Savior and King;
Shaping our lives by His blessed example,
Happy, how happy, the songs that we bring.

Pressing more closely to Him who is leading,
When we are tempted to turn from the way;
Trusting the arm that is strong to defend us,
Happy, how happy, our praises each day.

Walking in footsteps of gentle forbearance,
Footsteps of faithfulness, mercy and love,
Looking to Him for the grace freely promised,
Happy, how happy, our journey above.

Trying to walk in the steps of the Savior,
Upward, still upward we'll follow our Guide;
When we shall see Him, "the King in His beauty,"
Happy, how happy, our place at His side.

Chorus:

How beautiful to walk in the steps of the Savior,
Stepping in the light, Stepping in the light;
How beautiful to walk in the steps of the Savior,
Led in paths of light.

By E. E. Hewitt in "Hymns of Praise"

"I HAVE BEGUN TO GIVE,...BEGIN TO POSSESS."
(Deuteronomy 2:31)

A great deal is said in the Bible about waiting for God. The lesson cannot be too strongly enforced. We easily grow impatient of God's delays. Much of our trouble in life comes out of our restless, sometimes reckless, haste. We cannot wait for the fruit to ripen, but insist on plucking it while it is green. We cannot wait for the answers to our prayers, although the things we ask for may require long years in their preparation for us. We are exhorted to walk with God; but ofttimes God walks very slowly. But there is another phase of the lesson. God often waits for us.

We fail many times to receive the blessing He has ready for us, because we do not go forward with Him. While we miss much good through not waiting for God, we also miss much through over-waiting. There are times when our strength is to sit still, but there are also times when we are to go forward with a firm step.

There are many Divine promises which are conditioned upon the beginning of some action on our part. When we begin to obey, God will begin to bless us. Great things were promised to Abraham, but not one of them could have been obtained by waiting in Chaldea. He must leave home, friends, and country, and go out into unknown paths and press on in unfaltering obedience in

order to receive the promises. The ten lepers were told to show themselves to the priest, and "as they went they were cleansed." If they had waited to see the cleansing come in their flesh before they would start, they would never have seen it. God was waiting to cleanse them; and the moment their faith began to work, the blessing came.

When the Israelites were shut in by a pursuing army at the Red Sea, they were commanded to "Go forward." Their duty was no longer one of waiting, but of rising up from bended knees and going forward in the way of heroic faith. They were commanded to show their faith at another time by beginning their march over the Jordan while the river ran to its widest banks. The key to unlock the Gate into the Land of Promise they held in their own hands, and the gate would not turn on its hinges until they had approached it and unlocked it. That key was faith. We are set to fight certain battles. We say we can never be victorious; that we never can conquer these enemies; but, as we enter the conflict, One comes and fights by our side, and through Him we are more than conquerors. If we had waited, trembling and fearing, for our Helper to come before we would join the battle, we should have waited in vain. This would have been the over-waiting of unbelief. God is waiting to pour richest blessings upon you. Press forward with bold confidence and take what is yours.

Selected by Ruth Crammer

At sunrise we should listen, still—
And wait to know God's wondrous will.
May the Christian's light so clearly shine
That men can see the Lord Divine.
The path of life may be smoothly trod
If souls are still—and pray to God!

Selected by Suzie Wagner

We of the Salida congregation, Salida, California have chosen April 16 for our spring lovefeast meeting. The usual invitation is extended to members and friends to attend.

—Daniel F. Wolf

LOVE'S ECONOMY

Love is a spendthrift. It never counts the cost of giving itself away. It is not afraid to be humble; it desires only to serve. Judas thought that woman a fool who broke her alabaster box, and poured out her precious ointment to anoint her Lord. But Jesus recognized a quality of love approaching His own; so He said, "She hath wrought a good work."

Jesus watched the rich folk put large offerings into the temple treasury, and spoke no word of approval. But when a poverty-stricken widow gave all that she had, Jesus said her little offering counted far more than all the rest.

When another woman, in penitence and humble gratitude, washed His feet with her tears and wiped them with her hair, Jesus defended her seemingly bold action by saying that, having been greatly forgiven, she loved greatly.

Jesus Himself is the prime example. He expended Himself in love. He cast aside the glory and dominion which He had with His Father, and "though he was rich, yet for...(our) sakes he became poor." He took to Himself the form of a servant, and became a Servant of servants. In love He gave them all that He had: salvation for their souls, healing for their bodies, food for their hunger, comfort for their sorrow, peace for their fear; and finally, His life for their lives.

It is recorded several times that Jesus became weary. His physical body tired, even as ours. Yet the needs of men gave Him no rest. If He sat beside a well-curb to rest, He saw someone who needed His salvation. If He fell asleep in a boat, His disciples called upon Him for aid. When He wished to retreat to a quiet place, the crowds beat Him there.

All this teaching, feeding, healing, self-giving required strength, which Jesus found, not in long hours of sleep, but in "rising up a great while before day" and spending much time in prayer and communion with God. And at the end of this great ministry of love, the crown and the capstone of it, He took upon Himself the guilt and burden of our sins, and "(gave) himself

for us an offering and a sacrifice to God."

This love of Jesus is a representation of the love of God. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." But Jesus went to the ultimate of love, and gave His life for those who hated Him. "For no one would willingly die for a stranger, even though he were a righteous man. But for a beloved one, some might dare even death. But this is the measure of God's love to us: while we were his enemies, Christ died for us."

Christ is given us, not as Saviour only, but also as Lord, "an example that...(we) may follow in his footsteps." We should not be afraid to imitate His example, giving ourselves first wholly to Him, and then, in His name, in love to our fellowmen. We will not fear to freely spend our time, our talents, and our treasure at His direction.

To a man who was trying to cling to something other than Jesus, what did He say? "Sell it, give it away; and come follow me." What has He been saying to us?

By Lorie C. Gooding in the "Gospel Herald"

Selected by Martha Cover

They say I'm always findin' fault
With government and such,
And then the folks that's just been here
I criticize too much.
The schools, they aren't run to suit;
The church has problems, too.
I disagree with preachers,
At times don't get their view.
But I'm a gonna quit it;
This thing has got to halt.
God knows I've lots of failings,
So why keep findin' fault?
It don't do me a bit of good,
And might someone offend,
So I'm a gonna quit it,
My findin' fault must end.

—Guy Hootman

HYMN STUDY

IN THE CROSS OF CHRIST I GLORY

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds more luster to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

When the Portuguese traders, following the trail of the great explorer, Vasco da Gama, had settled on the south coast of China, they built a massive cathedral on a hill crest overlooking the harbor. Three centuries ago a violent typhoon proved too severe, and the great building fell, all except the front wall. That ponderous facade has stood as an enduring monument while high on its triangular top, clean cut against the sky, and defying rain, lightning, and typhoon, is a great bronze cross. When Sir John Bowring, then governor of Hong Kong, visited Macao in 1825, he was so impressed by the scene that he wrote the famous lines of the now universally loved hymn. The builders of that great cathedral are now all but forgotten; but the cross of the Crucified, which they reared, still remains.

John Bowring was born in England, October 17, 1792. At an early age it is said he had mastered six languages,

and later in life he could speak many more. At the age of forty-three he was elected to Parliament, and after filling many positions of honor, both at home and abroad, he was knighted in 1854. In all his crowded years this tireless and successful man was busy. Besides his political, economic, and religious essays, his translations were countless and his poems and hymns found their way into many publications. His best-known work is the hymn poem under consideration.

Ithamar Conkey was born of Scotch ancestry in Shutesbury, Massachusetts, on May 5, 1815. He was a noted organist and bass singer, being for many years connected with the Calvary Church, New York City. One stormy Sunday morning his choir failed to arrive, all except one faithful soprano, Mrs. B. S. Rathbun. That afternoon he wrote a new tune to John Bowring's famous poem and named it Rathbun, in tribute to the faithful soprano who had braved the storm that morning. Thus was the now popular tune born. Conkey died April 30, 1867.

The theme of this beloved song is the Cross of Christ. When the author composed these lines he must have been thinking of what Paul wrote in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Information from "Modern Gospel Song Stories"

by Haldar Lillenas

—J.L.C.

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Feb. 13 - Mi Wuk, Calif.	Wakarusa, Ind.	
Feb. 20 - Salida, Calif.	Wakarusa, Ind.	
Feb. 27 - Mi Wuk, Calif.	Wakarusa, Ind.	Covington,
Mar. 6 - Salida, Calif.	Rossville, Ind.	Ohio
Mar. 13 - Mi Wuk, Calif.	Wakarusa, Ind.	

All are welcome to attend these services and worship the Lord with us.

Not forsaking the assembling of ourselves together...
but exhorting one another... Hebrews 10:25

WALKING ON THE WATER

I was sad and lonely on the stormy deep,
Toiling on the water, losing rest and sleep,
Weary heavy laden—Jesus came to me,
Walking on the water, walking on the sea.

Stormy billows dashing, water caps of foam,
Windy tempest blowing, I was far from home;
In the storm and darkness, Jesus came to me,
Walking on the water, walking on the sea.

Friendless, poor, forsaken, hungry, wretched, cold,
Feebler my rowing, feeling lost and sold;
In His radiant glory, Jesus came to me,
Walking on the water, walking on the sea.

Joy to see Him coming, nearing in the storm,
Happy to behold Him, saving me from harm;
"Jesus, Lord and Master, let me come to Thee,"
Walking on the water, walking on the sea!

Joyful go to meet Him on the stormy wave,
Slowly, surely sinking, calling Him to save,
With His lovingkindness, Jesus lifted me,
Walking on the water, walking on the sea.

I am safe beside Him, on the ship of peace;
He will help and guide me till this life shall/ cease.
May I keep beside Him, since He came to me,
Walking on the water, walking on the sea.

Walking on the water, Jesus came to me;
If I never leave Him, I am safe and free;
Joyful now my going to the harbor shore,
Landing safe forever, on the sea no more.

—J. I. Cover

OBITUARY

PEARL JUNE FLORY, daughter of Stephen and Sarah Frances (Abshire) Flora, was born at Auburn, Illinois on June 5, 1880. In 1903 she was married to Franklin R. Flory. To this union were born six children. They came to California in 1913, residing at Whittier until 1916 when they moved to Modesto.

She, with her companion, was baptized into the Old German Baptist Church at Covert, Michigan. After coming to Modesto, they took their stand with the Old Brethren Church of Salida. She lived a kind and consistent life and possessed a sweet Christian personality. She was preceded in death by her husband on March 16, 1950, also two sons, one in infancy and Paul J. Flory in 1963, one brother, John Flora, and one sister, Emma Morgan.

Pearl passed away on January 21, 1966 in the hospital in Modesto at the age of 85 years, 7 months, and 16 days.

She is survived by four children, Jesse D. Flory, Velva Miller, Willard A. Flory, and Glen E. Flory; one sister, Anna Bowman; one brother, David Morgan; also eleven grandchildren and twenty great-grandchildren, and many other relatives and friends.

Funeral services were conducted by Brethren Daniel F. Wolf and Joseph L. Cover at 2:30 Sunday afternoon, January 23, in the Old Brethren Church at Salida, California, from Revelation 14:12.

The body was laid to rest in the Wood Colony Cemetery to await the resurrection morning.

—The Family

Up to that world of light
Take us dear Savior;
May we all there unite,
Happy forever.
Where kindred spirits dwell,
There may our music swell,
And time our joys dispel,
Never—no, never!
Hymn 368

Historical

In our present series of historical articles on "The Reformation" we have presented sketches of the lives of great men who lived before the actual period of reformation, but who strongly influenced it. We have also described several groups of Christians who held reformation views before the actual split and suffered deeply for their faith. We still want to print in a future issue a sketch of another group, the Waldenses, who also held fundamental views from very early times. But for this issue we have chosen a brief statement of the causes of the reformation as told in "World Book Encyclopedia". —L.C.

CAUSES OF THE REFORMATION

Weaknesses in the Church. For more the 1,000 years after the fall of the Roman Empire, the Christian Church at Rome held a supreme position. It was the center of all culture, the defender of Christianity, and the mainstay of the people. It was also the framework that united the various states of Western Europe. At the height of the church's power, under Pope Innocent III, who reigned from 1198 to 1216, all European rulers accepted the pope's spiritual and temporal sovereignty.

In the course of the 1300's and 1400's, the church began to fall from this position of universal power. Struggles with rulers, religious schisms, and corruptions from within weakened it. Demands for reform in the church came from many sources, even from among its friends. The public was indignant with the abuses that had crept into the administration and organization of the church, and with the decline in the morals of the clergy.

The growth of heretical sects further weakened the church. Since the 1200's, the number of Christians who rejected official church doctrines had grown alarmingly. Reformist sects included the Lollards and Hussites in

the 1100's and 1200's and the Albigenses and Waldenses in the 1300's and 1400's. All preached a simpler religion and challenged the authority of the Roman church.

Nationalism. During the Middle Ages, the kingdoms of Europe were not really nations. They had shifting boundaries and constant civil wars. But a new force of nationalism gradually spread through the world. Rulers were trying to build strong national governments and gain absolute sovereignty for themselves. They began to look jealously at the power and vast material wealth of the church. The Holy Roman Emperor had been the first prince of Christendom during the Middle Ages. But the aims of the emperors had come into conflict with those of the popes. In the struggles that followed, the emperors lost much power to their princes. In Luther's youth, England and the German towns led relentless attacks on both the pope and the emperor.

The Revival of Learning was another factor leading to the Reformation. At one time, only nobles and churchmen could be educated. But during the Renaissance, universities and schools sprang up everywhere, and students crowded into the towns. Many Protestant leaders came from the ranks of those students. New interest grew in the original texts of the Bible and the classics of the ancient world. Humanists began to criticize church teachings and doctrines. The invention of the printing press spread the new ideas.

Other Causes. Feudalism, the system that had held society together during the Middle Ages, was breaking down. The peasants suffered bitter poverty, and grew discontented and rebellious. The growth of commerce and the rise of the middle class, made up of businessmen and merchants, did not fit into the traditional division. Most of its members tended to ally themselves with the princes and rulers. The middle class opposed the church, because it represented the mainstay of an order that had blocked their rise to power.

Christianity is infinite love expressing itself in the daily lives of the Christlike.

—Guy Hootman

QUESTIONS & ANSWERS

Question: What is the unpardonable sin?

Joseph and Letha Wagner
Sonora, California

Answer: According to the pronouncements of Jesus as recorded in Matthew 12:22-32, Mark 3:22-30, and Luke 12:10, the "unpardonable sin" is to wilfully and defiantly resist and blaspheme against the Holy Ghost. It seems to imply that those who charged that Jesus had a devil did or could or should have known better. Jesus told them on one occasion, "If I had not come and done among them the works which none other man ever did they had not had sin; but now they have no cloak for their sin." In Matthew 12:28 He said, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

The account of this incident as recorded by St. Mark is the most specific regarding the charge which they made against Him and why He rebuked and warned them of the danger they were in. Mark 3:22 says, "And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils casteth he out devils." Jesus showed them that this could not be true, and they evidently knew it could not. (For Nicodemus had said, "We know that thou art a teacher come from God, for no man can do the miracles which thou doest except God be with him.") Therefore Jesus said to them, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." Mark 3:28-30.

—Daniel F. Wolf

That life is fullest that is most nearly empty of self. Sel.

CHILDREN'S PAGE

WHITER THAN SNOW

February is a winter month. Now is the time we have lots of rain and snow. This may not seem so good at the time, but when we really think about it, we realize that we need snow and rain. This is what makes things grow when the weather gets warm. God gives us the snow and rain. Matthew 5:45 says that God sends the rain on the just and on the unjust. In this way, all are blessed alike.

There are some interesting things in the Bible about snow. You know how very white it is. In the Bible the white snow is used to describe purity^{or} cleanness. People are not pure and clean because all have sinned. But God promises to make us whiter than snow if we come to Him. Psalms 51:7 says, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." This means clean and pure in heart. In Isaiah 1:18 God tells us, "Though your sins be as scarlet, they shall be white as snow..." God will forgive our vile, red sins and make our hearts white and pure when we come to Him.

Whiteness of snow also describes what men saw when God appeared to them. "His garment was white as snow," wrote Daniel when he saw a vision of God. In Mark 9:3 when Jesus was transfigured and appeared in His glory to His disciples, they said, "His raiment became shining, exceeding white as snow..." And when Jesus appeared to John on Patmos Island, John wrote in Revelation 1:14 that His hair was as white as snow. So we see that the whiteness of snow can also be compared to the glory of God and our Lord Jesus.

So when we see the new snow this winter, let us not think about how cold and wet it is, but let us think of the purity and glory of God and how that He can make our hearts clean and pure, too. —L.C.

Lord Jesus I long to be perfectly whole;
I want Thee forever to live in my soul;
Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

MY BROTHER

Two words there are that thrill my heart
And cause my sluggish blood to start,
When I with my dear brethren meet,
And in a Christian manner greet,
With high regard salute each other,
And then sincerely say, "My brother."

Then while with his companion shake,
Inquiry to her health I make,
Though audibly I may not say
Those words, I keep in mind alway:
Each female member I may claim
"A sister" in the Savior's name.

Oh what a pleasant place were this,
A brief foretaste of future bliss,
If in this whole wide world around,
Goodwill and love alone were found,
And men when greeting one another
Should smile and kindly say, "My brother."

—Guy Hootman

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DEATH

Death, the common foe of all mankind, coming to this earth soon after sin (the result of sin) is the ever-present threat and doom of all humanity. But could it be otherwise after sin entered? Would it have been wisdom and discretion to still allow man access to the tree of life, to live continually in sin, allowing the author of sin to so triumph over all humanity?

It was God's wisdom and power that placed the forbidding wall around the tree of life, excluding man from the Garden of Eden. For God loved man though sinful and disobedient! So from that time to this, the round of life goes on from the cradle to the grave. On this side of the grave, indeed the prospect of death is cold and forboding; all pass through the same ordeal; all seem to pass down to defeat of cold and stillness.

We have no revelation regarding the real experience and feeling of death. Is it painful, releasing—falling in deep slumber? Is the soul conscious of the change? While unconscious in a hospital operation, I thought I could see my body, still and unconscious below me. Might the soul have a similar experience at death? Is there a regret felt in leaving the body?

Regarding the faithful Christians who "are alive and remain unto the coming of the Lord," we also read: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Perhaps death is likewise instantanious! However, all these questions take second place to the revelations given to us by the Word of God regarding the future life of happiness or, on the other hand, future second death—destruction. Jesus has abolished death and has

brought life and immortality to light through the gospel."

Lazarus, the poor beggar, at death "was carried by the angels unto Abraham's bosom." He was "comforted" and likely conscious to some extent. Likewise the rich man died and was conscious of torment. He saw Abraham and Lazarus. The apostle Paul teaches, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Is the separation of the soul from the body at death like leaving a ruined, empty house with no regrets by those who are saved? Perhaps each one has the answer of experience at the time of death!

Jesus has led the way through death because "He tasted death for every man." To the Christian, death is a release from all sin, sorrow, and temptations, and ahead is the fulfillment of all the promises of God.

Death has lost its sting; the grave has no victory! "But thanks be to God which giveth us the victory through our Lord Jesus Christ." The dark and gloomy outlook of death, the sad partings, the lonely hours all will disappear and be swallowed up, for Jesus Christ has made death the stepping stone to eternal life for those who follow Him. "I give unto them eternal life and they shall never perish."

Oh death, thou dark and gloomy portal,
Through which shall pass all beings mortal;
Thy skull and crossbone sign beholding;
As dear ones pass, thy door infolding.

The exit of our life stands ready,
When we first breathing full and steady,
Enter this life of joy and sorrow;
Be here today and gone tomorrow.

We struggle on the way of going,
The way of life, that onward flowing;
Borne on this mighty flowing river,
Death's open door we viewing ever.

Bright looms the Lord of our salvation,
Who lived and loved for every nation;
With power He entered thy dark portal,
And rose to live His life immortal.

He cut the bars, the grave locks breaking,
While earthquake rocks and lands are shaking;
The temple veil is rent asunder,
While mortal man looks on in wonder.

Oh death, thy gate shines bright and glorious,
To shining hosts, redeemed, victorious;
Thy door from earth looks dark and gloomy,
Opens to mansions bright and roomy.

—J. I. Cover
Sonora, California

FOOD

We think of food as most vital to the health and growth of our bodies. While we have all we can eat and more, others in our same modern times but in other lands are suffering from lack of food. To them, food becomes very valuable—worth more than anything else. If we are to be active and work hard, good food is very important.

For our spiritual food God has provided the best—His Word—both written and embodied in our Lord and Savior Jesus Christ. This is not simply an abstract idea to be considered and forgotten. Throughout the Bible we read of feeding on God's Word. This is so vital that Jesus said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We cannot dare to neglect our source of life. This is not only reading the Word. It is daily partaking of Christ, of His work, His suffering. It means having communion with Christ and receiving strength for our own health and for the purpose of testifying for Him.

We are constantly being offered substitutes for our spiritual food. Some of these are useless. Some are food mixed with harmful substances. Some are actually

poison and others are more like anesthetics and tend to put us to sleep.

Once I shattered a glass tumbler on our table while we were eating. Rather than risk eating bits of glass, we discarded the food we were ready to eat. Is this more important than carefully guarding our spiritual food supply? Can we afford to take into our minds to influence our consciences truth mixed with error and deception? Adding men's doctrines and ideas to the pure Word of God is like mixing broken glass in food. The trash we are offered on the magazine racks and even in the libraries is like taking poison in place of food and can only hinder and stunt spiritual growth. Here again partaking is not only reading. Some of the poisons and anesthetics we are offered are ideas. The huge eccumenical movement, pride of one race over another, theories of scientists contrary to scriptures, or the drift with the times into materialism can put us to sleep and make us insensible to our spiritual duties.

There is a blessing promised by Jesus to those who hunger and thirst after righteousness. It is that they shall be filled. It is like a table loaded with good things to eat before a hungry man. If we have this hunger and thirst we can be filled with the good things of God that He has promised us. The invitation is, "...Come, buy wine and milk without money and without price." —L.C.

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

- | | |
|--------------------------|-----------------------------------|
| Mar. 20 - Salida, Calif. | Wakarusa, Ind. |
| Mar. 27 - Mi Wuk, Calif. | Wakarusa, Ind. Covington,
Ohio |
| Apr. 3 - Salida, Calif. | Rossville, Ind. |
| Apr. 10 - Mi Wuk, Calif. | Wakarusa, Ind. |
| Apr. 17 - Salida, Calif. | Wakarusa, Ind. |

All are welcome to attend these services and worship the Lord with us.

OBITUARY

DAVID MOHLER was born near Covington, Ohio, January 5, 1881, the son of Rudolph and Fannie (Etter) Mohler; and exchanged affliction for glory in the evening twilight of January 28, 1966, at the age of 85 years and 23 days. His younger life was spent in the rural environment of his native Miami County.

He was married on June 10, 1902 to Mazie E. Hyre, who preceeded him in the long flight by exactly nine months, after a wedlock of nearly 63 years. The greater part of their married life was spent in Montgomery County near Dayton. Surviving are: Miriam Hanson, daughter; Hubert and Horace, sons; five grandchildren; two great-grandchildren; one sister, Ella Garber; one sister-in-law, Orpha Hyre; and many nephews, nieces and friends. Two brothers and four sisters passed away before him.

Of a sensitive and refined nature, he came to the Lord for personal salvation at about 20 years of age. He was the writer of hundreds of religious poems; a longtime contributor in prose and verse to Christian publications, including the Vindicator; and a member of the Vindicator Committee for many years as active minister and elder. He gave daily expression to a pious personality in the years of his energy by making melody as he worked, in psalms, hymns and spiritual songs. In his farm and business life he showed the strong qualities of industry, thrift and honesty.

Conscientious almost to a fault, he stood upon scriptural principles as he understood them, yet endeavoring to be kind and to speak the truth in love. He knew something of the fellowship of his Lord's sufferings, and was demonstrated to be a man of prayer. Asking often for prayer in his closing days, he attempted to respond with an "amen" even after his voice had failed him. The "house of God" was his highest joy and he missed its inspiration. In his Lord's Day prayers he would remember those who were gathered in the sacred assembly.

Death came after a series of strokes, subsequent to a fall, soon after his last birthday. Thus he was gathered unto his people, "an old man, and full of years." The

testimony of his life gives assurance and a fond hope of his abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Services were held February 1 at the Brethren in Christ Church, Englewood, hard by the Fairview Cemetery where internment was made. Officiating were Elders J. William Miller, William Coning and Lon Karns. Text and hymns were from among his favorites: Revelation 22:1-5; "From Every Stormy Wind"; and "Must Jesus Bear the Cross Alone?" —The Family

GONE AWAY

(In memory of David Mohler)

His gentle voice is stilled,
And cold the clay
Of folded hands once filled
With deeds of day.

His sparkling eyes are closed
That beamed with light;
His brow where peace reposed—
Serene and bright.

His tongue and lips are still
That spoke so kind,
Revealing of his will
And keener mind.

His steps are done that led
To thorny road,
With upward, onward tread
To high abode.

What though he now has gone
Through death's door low?
His words and deeds live on
To brighter glow!

We feel his presence near,
His kindly smile,
At rest with loved ones dear,
And lost awhile.

We soon may follow on
The darkened way,
Until the morning's dawn—
Eternal Day!

—J. I. Cover

QUESTIONS & ANSWERS

Question: In St. John 17:9 is contained the positive statement by our Lord, "I pray not for the world." Is there a lesson in this for the present day Christian, and if so, what is it?

Harold Royer
Goshen, Indiana

Answer: The words of the prayer which Jesus prayed to His Heavenly Father in behalf of His chosen apostles, as recorded in St. John 17, indicate clearly the purpose of the prayer. It is not a general prayer, but a very unique prayer for the specific purpose of invoking divine protection and preservation of the men whom Jesus says, in verse 6, belonged to the Father and the Father had given them to Him for the extraordinary work which they were chosen by the Lord to accomplish in the world after He Himself would leave the world and return to the Father in Heaven.

There is no indication in the prayer or in its context that Jesus intended it for a pattern for the apostles or other disciples to imitate. But it was Jesus' own personal expression of His heart's deepest concern and petition to the Heavenly Father for the welfare and success of those holy men whom He had chosen to do in the world what was perhaps the greatest work ever given to men of any age to do, i.e. that of overseeing and promulgating the building of the church of Jesus Christ which had been purposed and promised before the world began.

Verses 6,7,8 show that the apostles are the subjects of this prayer, and in verse 9 He says, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine."

While we see no indication in the words of this prayer that it was intended for a pattern for believers to imitate, yet by a thoughtful study of it, surely there is much we may learn from it; and it is therefore a lesson for us and for Christians of every age.

First of all we may learn from verse 20 that the con-

cern and petitions expressed to the Heavenly Father by our Lord includes us with those who were present with Him there, for He says, "Neither pray I for these alone, but for them also which shall believe on me through their word."

The New Testament records a number of very short prayers (mostly one sentence prayers) which Jesus spoke to the Father on various important occasions, but this is the only one of such length and detail which expresses His great heart and mind for those whom He chose to continue in the world the work which He had begun, and all who would believe on Him through their word.

The implications and revelation in this prayer reach from "before the world was" and into the eternity of the "world to come." It is most singular and a masterpiece of brevity in revelation and beauty and power (the whole chapter may be read meaningfully in three minutes)—breathing the very Spirit and Person of the Lord.

It will be remembered that before the Lord ordained the twelve apostles He spent the whole night in prayer. (Luke 6:12,13) We have no record of that prayer which, no doubt if we did have, would be equally impressive as this one. But in this farewell benediction and petition to the Heavenly Father for them, we are privileged to listen into Deity speaking to Deity—the Son making acceptable and effectual supplication to the Father in matters of eternal importance.

We can have this same love and concern for our brethren, the disciples of Jesus, but we can never be in the same position and have the occasion to make the same statements and requests to the Father which Jesus made on this occasion.

The word "world" is used no less than 19 times in John 17. In some places, as in verses 11, 12, and 13, it obviously refers to location or place, but in other places it refers to a society or system or government of men which opposes and makes war against Jesus and His followers. The "world" in this sense is governed by Satan and can never harmonize or be compatible with Jesus' purposes and work, nor with His followers. For in John 14:30 Jesus said, "For the prince of this world

cometh and hath nothing in me," and again in John 16:11, "...for the prince of this world is judged."

Even so, in this prayer and in the text from which our question is drawn, we may further learn the mind of Jesus concerning the "world". Verse 14 says, "I have given them thy word and the world hath hated them, because they are not of the world, even as I am not of the world..." "Oh righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me." (verse 25)

In John 15:18-25 Jesus says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because I have chosen you out of the world, therefore the world hateth you... If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause."

These scriptures and many others identify the "world" of society and government which is opposed to Jesus and His followers, and may give us some idea why Jesus could say, "I pray not for the world, but for them which thou hast given me..."

—Daniel F. Wolf
Modesto, California

Light after darkness, gain after loss,
Strength after weakness, crown after cross;
Sweet after bitter, hope after fears,
Home after wandering, praise after tears.

by Frances R. Havergal
selected by Martha Cover

Historical

THE WALDENSES

To understand the story of this group of Christians it is important to know something of the country in which they lived. Their area was small—about 300 square miles—lying on the slopes of the Cottian Alps in northwestern Italy on the border of France. This country consists of several steep valleys that broaden as they descend to the fertile plains of Piedmont but become steep and almost inaccessible at their upper ends. From the valleys these people received the French name of "Vaudois" (by which they are known in most of Europe) and the Italian name of "Vallenses" (or "Waldenses" in the English speaking countries), both names meaning "men of the valleys".

It is hard to imagine the ruggedness of this area. The upper valleys contain very little level land, but every possible nook and corner is cultivated by the hardy inhabitants. Many times in their history, the Waldenses owed their safety to the ruggedness of the terrain and their knowledge of the mountains.

It is impossible to say for sure when this group first heard the gospel, as one of their enemies' tactics was to destroy their records. The records that were preserved date back to 1100 A.D. and were collected by John Leger, pastor of the church at San Giovanni and historian of the Waldenses. (Leger was condemned to death three times but managed to escape by fleeing from his country. He published the "General History of the Waldensian Churches" and died about 1684.) Peter Waldo, to whom their founding is sometimes credited, gave away his wealth and started preaching in 1176 in Lyon, France. His preaching in the valleys surely influenced these people, but by their own tradition, their faith goes back to the time of the apostles. Roman historians as far back as 1250 A.D. call them the oldest sect of heretics. It is quite likely that some of the earliest

Christian missionaries or perhaps even the apostle Paul preached first in the Waldensian valleys, as the common land route from Rome to Gaul (or France) lay through this very area. It is also believed that some of the Christians from Rome fled to these valleys during the first persecution under Nero. At any rate, their history goes back many years before the Reformation. The Waldenses did not undergo a reformation, but we include them in this series because their ancient, simple beliefs were similar to those of the reformers, and being opposed to the errors of the Catholic Church, they added their voice and influence to the movement.

Their remote situation in the rugged Alps saved them from the many innovations and customs introduced by the Catholics down through the ages. But as the Roman church gained power, they made more and more efforts to bring the Waldenses under their rule. Eventually, even the remoteness of their valleys did not hide them from the cruel persecution of the Catholic inquisitors.

Before the Reformation the Waldenses, though isolated, were well known for their missionary zeal. The contributions of the people were divided equally among the pastors, the poor, and the missionaries. These were sent out in pairs, an older man and a young one. The older was the superior and the younger obeyed him in all things. They traveled throughout Italy, and at one time had as many as 6000 believers each in Venice and Genoa. The missionaries knew where to find the Christians, and they could travel at one time from Cologne to Florence and stay every night at the houses of brethren. The gospel was also spread by humble pedlars who traveled from the valleys to the surrounding country selling their wares and handing out portions of the scriptures to those who would receive them.

The Waldensian ministers were called "barbas", the term for "uncle". They were prepared for their duties at a village high in the Alps called Pra del Tor where they studied under special pastors. For their main preparation, however, they were required to "get by heart all the chapters of St. Matthew and St. John, with all the Epistles called canonical, and a good part of

the writings of Solomon, David, and the prophets." Then each minister was sent out as a missionary for a time to prepare them further. At a yearly synod, the conduct of the ministers was closely investigated, and the younger barbas were moved to different localities every three years.

The Waldenses are said to be Presbyterian in order and Calvinistic in doctrine. In a confession of faith dated 1120 A.D. they declare their adherence to the twelve articles of the Apostles' Creed. They believed in the Trinity of God and the authority of the Scriptures. (They list the books of the Bible as we now have them, and also state that they read the Apocryphal writings "for the instruction of the people, not to confirm the authority of the doctrine of the church.") Their confession states their belief that the scriptures prophesied of Christ, and that He is "our life, truth, peace, and righteousness, also our pastor, advocate, sacrifice, and priest, who died for the salvation of all those that believe, and is risen for our justification." Plainly in evidence in this confession is their encounter with the errors of catholicism. These they steadfastly denounced as the inventions of men and the evidence of antichrist.

When the men of the valleys made contact with the reformers, they found their faith to be similar, and during the years following, there was fellowship with the reformed churches and some exchange of pastors—especially after a severe plague swept the valleys in 1630 killing thousands including all the pastors but two. The Christians in other countries helped these people in other ways. Their contributions of money helped them in their deep poverty and distress. And the protests of England, Switzerland, Germany, Holland, and others to the rulers of France and Savoy sometimes helped to slow down the persecution.

In the next issue we intend to describe some of the cruel actions taken against the Waldenses and their reactions in the distress. —L.C.

(to be concluded)

The following poem is descriptive of one way the Waldenses spread the gospel even before the Reformation. Of the many traveling peddlars of this era, some were humble, believing Christians who carried with them a precious testimony of truth.

THE VAUDOIS (WALDENSIAN) MISSIONARY

"O, lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom
Which beauty's self might wear.
And these pearls are pure and mild to behold,
And with radiant light they vie;
I have brought them with me a weary way:
Will my gentle lady buy?"

And the lady smiled on the worn old man,
Through the dark and clustering curls
Which veiled her brow as she bent to view
His silk and glittering pearls:
And she placed their price in the old man's hand,
And lightly turned away:
But she paused at the wanderer's earnest call—
"My gentle lady, stay!"

"O, lady fair, I have yet a gem
Which a purer lustre flings
Than the diamond flash of the jewelled crown
On the lofty brow of kings;
A wonderful pearl of exceeding price,
Whose virtue shall not decay;
Whose light shall be as a spell to thee,
And a blessing on thy way!"

The lady glanced at the mirroring steel,
Where her youthful form was seen,
Where her eyes shone clear and her dark locks waved
Their clasping pearls between;

"Bring forth thy pearl of exceeding worth,
Thou traveller gray and old;
And name the price of thy precious gem,
And my pages shall count thy gold."

The cloud went off from the pilgrim's brow,
As a small and meagre book
Unchased with gold or diamond gem,
From his folding robe he took:
"Here, lady fair, is the pearl of price—
May it prove as such to thee!
Nay, keep thy gold—I ask it not—
For the Word of God is free."

The hoary traveller went his way—
But the gift he left behind
Hath had its pure and perfect work
On that high-born maiden's mind;
And she hath turned from her pride of sin
To the lowliness of truth,
And given her human heart to God
In its beautiful hour of youth.

And she hath left the old gray walls
Where an evil faith hath power,
The courtly knights of her father's train,
And the maidens of her bower;
And she hath gone to the Vaudois vale,
By lordly feet untrod,
Where the poor and needy of earth are rich
In the perfect love of God!

From "The Waldenses: Sketches of the Evangelical
Christians of the Valleys of Piedmont"

COMMUNION NOTICE

We of the Salida congregation, Salida, California
have chosen April 16 for our spring lovefeast meeting.
The usual invitation is extended to members and friends
to attend.

—Daniel F. Wolf

CHILDREN'S PAGE

THE LORD'S PRAYER

Jesus prayed often to His Heavenly Father. One day as He finished praying, one of His disciples said to Him, "Lord, teach us to pray, as John also taught his disciples." So Jesus told them, "When ye pray say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

This is a prayer we all can use to talk to our Heavenly Father. It first gives glory to God and asks for His kingdom to come and His will to be done here on earth as we know it must be in Heaven. This is most important for us to desire our Father's will. Next we ask for our daily food and for our Father's forgiveness for our debts. This is translated "trespasses" in Luke and "debts" in Matthew. We pray that God will forgive us as we forgive others so we should remember this when someone trespasses against us. Then we pray that God would lead us, but not into temptation, but deliver us from evil. We do need God's guidance or we certainly do get into evil and trouble. And again we recognize God as having the kingdom, power and glory forever. Amen means "so be it", so when we say this at the end of our prayer it means we truly mean what we say and want it to happen.

No one is too young or too old to pray. We may have other things to ask God for and to thank Him for. In this same chapter, Matthew 6, Jesus gives us some simple instructions about our prayers. We should not pray just so someone else will hear us. But Jesus says the best way to pray is to go into a closet and shut the door and pray to God in secret. Then God will reward us openly. And remember what Jesus said in verse 8: "your Father knoweth what things ye have need of, before ye ask him."

Let us remember the prayer that Jesus taught us, the Lord's Prayer. —L.C.

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

GETHSEMANE

Go to dark Gethsemane,
Ye that feel the tempter's power;
Your Redeemer's conflict see;
Watch with Him one bitter hour;
Turn not from His griefs away;
Learn of Jesus Christ to pray.

Follow to the judgment hall;
View the Lord of life arraigned.
Oh, the wormwood and the gall!
Oh, the pangs His soul sustained!
Shun not suffering, shame or loss;
Learn of Him to bear the cross.

Calvary's mournful mountain climb;
There adoring at His feet,
Mark that miracle of time,
God's own sacrifice complete.
"It is finished!" hear Him cry;
Learn of Jesus Christ to die.

Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom;
Who hath taken Him away?
Christ is risen, He seeks the skies;
Savior, teach us to arise.

James Montgomery

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CHRIST THE VICTOR

More than three thousand years ago, Job asked the question: "If a man die, shall he live again?" This question is still on the lips of every man. It has been asked by every generation, and some kind of answer has been given by every religion. But no religion save Christianity has ever found a satisfactory and compelling answer to it. With the single exception of Christ, all the great religious leaders are dead. Zoroaster is dead; Confucius is dead; Lao-tze is dead; Buddha is dead; Mohammed is dead. None of them arose from the grave.

With eyes closed to Christian truth, hearts and minds locked in darkness, many cry out that man is mortal and nothing more. "Life's circle ends with death," they say, "and resurrection's morning is the phantasy of deluded men whose tombs will never release their captives and whose pious hopes of resurrection partake of no reality save death itself. Man goes into the grave to rise no more." Corliss Lamont, the well-known opponent of immortality, has written: "I have come to the conclusion that the life which human beings know on this earth is the only one they will ever have... And in this case the probabilities against the human personality surviving in any worthwhile way the event called death seem to me so overwhelming that we are justified in regarding immortality as an illusion."

We Christians do not accept this futile view of life. We place our loved ones in coffins knowing that we shall see them again. We bury them in the earth confident that it will not consume them eternally. Though we weep at the open grave, we see beyond it the dawn of a brighter day for Christians who have died. Therefore we proclaim for all men to hear that there is a resurrection day. Tombs shall be opened and coffins emptied. The earth shall release its captives, and even the sea shall

give up the bodies committed to its restless waves. Neither fire nor famine, pestilence nor bomb, shall slay forever. In that resurrection day the dead in Christ shall rise, and rising they shall live eternally in bodies that have been redeemed from corruption, delivered from the effects and marks of sin, and fashioned into incorruptible bodies after the likeness of Jesus Christ to the praise of our God.

Men ask: "How can you say this, and on what basis do you make such a staggering claim?" There is an answer for those who have ears to hear and eyes to see. That answer rests on facts. We shall live again because Jesus Christ is alive. Our bodies shall be raised incorruptible because His body was raised incorruptible. The Apostle Peter testified to the great truth of Christ's resurrection. Standing before multitudes of unbelieving Jews he cried out: "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. This Jesus hath God raised up, whereof we all are witnesses." When Paul stood before King Agrippa he said to him, "Why should it be thought a thing incredible with you, that God should raise the dead?"

We celebrate Easter because we believe in the resurrection of Jesus Christ from the dead. All around the world men and women gather together to bear testimony to this great fact of history. The stone has been rolled away from the tomb. The angel voice has been heard: "He is not here; he is risen as he said." Thomas, the doubting apostle, to whom Jesus said, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing," has cried out: "My Lord and my God." Peter, the dispirited and frightened denier of Jesus, has received the Holy Spirit and has gone forth to witness to the Resurrection with a new power. Paul, the persecutor of the Church, has been granted a vision of the risen Christ and has left all to follow the living Galilean and to preach His Gospel. Yes, Christ has risen from the dead. But what does this mean? What truth does it teach us? What difference does it make?

First, the Resurrection means that God has triumphed in history. The seed of the woman whose heel was bruised has indeed crushed the head of the serpent. Jesus Christ, having been lifted up on the Cross and raised from the dead, has won the victory over Satan, sin, and death. Satan has been judged. While his frightful dominion continues for a season, his ultimate hold has been broken. God's kingdom has come, and Satan will at last be banished from earth, from heaven, and from our lives forever.

We Christians face life with all its complexities, all its trials, and all its temptations. Amid them all we can say with conviction: Christ is victor, because Satan has been defeated. We do not grovel in the dust as slaves who have been bound in Satan's prison. We lift our hearts and our eyes to the heavens. We breathe the air as free men. We stand among the redeemed because God has triumphed. At Eastertime we can say for all to hear that this is God's world because He has redeemed it. He did not leave it in its degradation nor permit it to be consumed in its sin. He has recalled it to Himself and promised that the day will come when it too shall be released from its bondage; when night, tears, sickness, and sorrow shall be banished from His kingdom forever. Truly God has entered into history in Jesus Christ and has triumphed in His cross and resurrection.

Second, Easter means that there is the forgiveness of sins. Something is desperately wrong with men. Selfishness, greed, depravity, and lust abound. Men know more than ever before. In place of ignorance has come knowledge. But it has not kept men from sinning. The word of Scripture lays bare the ugly fact of their separation from God because of sin. Paul proclaims that "all have sinned and come short of the glory of God." "There is none righteous, no, not one." All flesh stands guilty before God. All men are without hope, for they are without God. But what do the Scriptures say? God has taken the initiative. He has done something to restore men to His fellowship, to allow them to be called the sons of God and to be transformed into His likeness.

Before Easter there was the darkness of Friday. Before the Resurrection there was the Cross on which the

Son of Man was lifted up. The devil and his demons did their worst, and sinful men helped them crucify the Lord of glory. But unknown to men the very deed they performed was the divine method that made possible the forgiveness of sins. The Cross that was a symbol of defeat became God's symbol of victory. Jesus Christ died, but not because men had the power to take His life from Him. "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." He died of Himself that He might bear the sins of all of us, for we are all responsible for crucifying Him. And He rose again in demonstration of the power of God and as a witness that His sacrifice was finished, that His redemption is a reality. In His life there is forgiveness.

Yet there is a third great meaning of Easter and Christ's resurrection. They mean that there is hope in this world. Now there are two kinds of hope of which we must speak. There is the hope that comes to those who are the children of God through faith in Jesus Christ. This hope provides optimism of heart and buoyancy of spirit. It says that however dark the night, a new day will dawn. It proclaims that Christians have a divine destiny. Death and the grave are not life's weary end. Christians do not say with Robert Ingersoll, the agnostic: "We do not know which is better, life or death... Every cradle asks us whence; every coffin asks us whither. The poor barbarian, weeping over his dead, can answer the question as satisfactorily as the robed priest of the most authentic creed. The tearful ignorance of one is just as consoling as the learned and unmeaningful words of the other." On the contrary we know that, while we must die, should the Lord tarry, we cannot remain dead because Christ is alive forevermore. No hymn-writer has captured this truth better than Christian Gellert:

Jesus lives, and so shall I.

Death! thy sting is gone forever!

He who deigned for me to die,

Lives, the bands of death to sever.

He shall raise me from the dust:

Jesus is my Hope and Trust.

Jesus lives and death is now
But my entrance into glory.
Courage, then, my soul for thou
Hast a crown of life before thee;
Thou shalt find thy hopes were just;
Jesus is the Christian's Trust.

Moreover, the Scriptures gloriously teach that Christianity is not only a faith for the future life. We do preach that heaven lies before us with death only as a doorway to that land that is fairer than day. Yet the Resurrection has something for us here and now. Eternal life does not beckon only after we die. It begins when first we know Jesus Christ as Saviour and Lord. Therefore, in reality, however incomplete and imperfect, we enter now into our inheritance in Jesus Christ in this life. We have a new quality of life; we have a new power over sin. Life takes on a new dimension. We are "a peculiar people,"—that is, a "beyond ordinary" people, a people for His own possession. As such we are to reflect Christ's light and His glory. We may have little of this world's goods; we may enjoy no great fame; yet we have untold riches and are members of the royal family of God through Jesus Christ our Lord.

There is a final word that must be spoken. It is directed, not to those who name the name of Christ, but to those who are strangers to Him. The Resurrection speaks both to Christians and to non-Christians. To the latter it says: Life may have dealt you some hard blows. All of your efforts may have come to nought. For you there may seem to be neither rhyme nor reason to life itself. You ask: What's it all about? and, Is life worthwhile? Yet for you there is hope. The living Jesus stands before you in your darkness. His nailscarred hands are outstretched, and He beckons to you. His invitation is the same one that has satisfied the longings of men through the ages: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "He that cometh unto me I will in no wise cast out." The decision you make today will determine whether Easter will dawn and the sun rise in your heart. (Condensed from an article by Harold Lindsell in "Christianity Today")

THE PASSOVER

"Father, those blood spots, what do they mean
On the lintel and posts of our door?
You've told me about it each year,
But Father please tell it once more."

"'Tis the blood of an unblemished lamb,
The Passover lamb, my son,
A memorial God told us to keep;
In Egypt is where 'twas begun."

"The death angel passed over our homes,
But all firstborn Egyptians were dead.
We borrowed their silver and gold;
Then we with our families all fled."

Each year this story is told,
But Christ is our Passover now.
He is the Lamb that was slain
On Calvary's cross-crowned brow.

We still need the blood on the lintel,
The blood of the Lamb on our heart's door,
Shed by our gracious Redeemer
To give us life evermore.

Guy Hootman

And it shall come to pass, when ye be come to the
land which the Lord will give you, according as he hath
promised, that ye shall keep this service.

And it shall come to pass, when your children shall
say unto you, What mean ye by this service?

That ye shall say, It is the sacrifice of the Lord's
passover, who passed over the houses of Israel in Egypt,
when he smote the Egyptians, and delivered our houses.
And the people bowed the head and worshipped.

Exodus 12:25,26,27

HYMN STUDY

LEAD ME TO CALVARY

Sacrificial service plants a garden in the heart.
This labor of love flowers forth in endless beauty.
"Lead Me to Calvary" is such a bloom.

The care of an invalid sister nearly all her adult life was the uncomplaining task of Jennie Hussey. During this time-devouring and strength-testing task, she wrote her many poems. They show keen understanding of the meaning of the Cross. She, too, carried a cross, so knew its joy and source of strength.

In "Lead Me to Calvary" she bares her love and loyalty to Christ. Through Gethsemane she has come to the rich possession of obedience and surrender. This made her service a joy, and not a burden.

The music by William J. Kirkpatrick reveals a sympathetic insight into the meaning of the poem. Without a doubt this is one of the finest hymns of recent years.

The words of sacrifice, the music one of the last before Christ called Mr. Kirkpatrick home, together make a hymn destined to live and bless the world with its message.

King of my life, I crown Thee now,
Thine shall the glory be;
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary.

Show me the tomb where Thou wast laid,
Tenderly mourned and wept;
Angels in robes of light arrayed
Guarded Thee whilst Thou slept.

Let me like Mary, through the gloom,
Come with a gift to Thee;
Show to me now the empty tomb,
Lead me to Calvary.

May I be willing, Lord, to bear
Daily my cross for Thee;
Even Thy cup of grief to share,
Thou hast borne all for me.

Chorus:

Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary.

From "Forty Gospel Hymn Stories" by George W. Sanville

EASTER PRAYER

There by the Cross I will stand
And feel the touch of His healing hand.
Let me kneel in prayer
Because I can feel His presence there.
Father, hear my plea and answer me;
Help me to heed Thy call; please don't let me fall.
Though a mortal I be, help me to see
That He died for me at Calvary.

Bill Gurney

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Apr. 10 - Mi Wuk, Calif. Wakarusa, Ind.
Apr. 16 - Lovefeast
Apr. 17 (Salida, Calif.) Wakarusa, Ind.
Apr. 24 - Mi Wuk, Calif. Wakarusa, Ind. Covington,
May 1 - Salida, Calif. Rossville, Ind. Ohio
May 8 - Mi Wuk, Calif. Wakarusa, Ind.
May 15 - Salida, Calif. Wakarusa, Ind.

All are welcome to attend these services and worship
the Lord with us.

OBITUARY

EFFIE LOU HOOTMAN, daughter of John and Lottie Cripe, was born near Mountain View, Missouri on December 8, 1894 and departed this life in her home in Salida, California on March 28, 1966 at the age of 71 years, 3 months and 20 days. She entered into covenant relationship with the Lord Jesus Christ in holy baptism in the Old Brethren Church on Easter Sunday, 1919, in which fellowship she continued faithful until the time of her departing.

On December 22, 1948, she was united in marriage with Otto Leroy Bauman, who preceeded her in death June 13, 1950.

Again on April 14, 1956 she was united in marriage with Jacob Guy Hootman. She is survived by her loving husband; three stepsons: Carl and Herbert Bauman of Modesto and Keith Hootman and his wife, Iris, of Whittier; one stepdaughter, Ellen Smith of Stockton; eight step-grandchildren; one brother, Charles Cripe of Salida; three sisters: June Fountain of Auburn, Betty Gant and Blanche Price, both of Modesto, and many nieces and nephews.

She came to California in the fall of 1918 and, with the exception of several years residence at Castro Valley, California, has spent the remainder of her years in the Salida area.

Soon after she realized the seriousness of her illness she called for the Elders of the church and received the holy anointing with oil in the name of the Lord, which gave her much comfort.

She received much comfort from the seasons of worship and prayer conducted at her bedside at her request, and looked forward with anticipation to the time when she could be with her Lord which we trust is now a reality.

She will be greatly missed by the family, the members of her church, and the many relatives and friends.

Funeral services were held at the Old Brethren Church at Salida and conducted by the ministry of her home congregation assisted by Elder Orlando Blickenstaff. She was laid to rest in the Wood Colony Cemetery to await the Resurrection.

—Daniel F. Wolf

Historical

THE WALDENSES (concluded)

(In the last issue we traced the history and some of the customs and beliefs of these early Christians. This conclusion will describe a few of the cruel measures taken against them to force them to give up their faith.)

There is not so much evidence of persecution of the Waldenses before 1209, but after that and especially after 1476, their peaceful, secluded life was interrupted again and again by hordes of soldiers, criminals and vagabonds sent by the state on the insistence of the popes that the "heretics" should be forced to recant or be destroyed. Persecution of the Waldenses won indulgences, wages, confiscated property and plunder for all who could be persuaded to help. Criminals were pardoned and rewarded for helping destroy these people.

The Waldenses were for peace. Many times they suffered patiently the measures taken against them. In one incident the entire population of one valley, Val-Louise, fled to a huge cavern where they had the natural protection of steep cliffs and where they had supplies (including sheep and goats) enough to last for two years. The soldiers pursuing them descended from above on ropes and could have been slain as they descended. But the people remained defenceless in the cave and were completely destroyed by suffocation after the soldiers built a huge fire at the entrance. More than 3000 Waldenses of all ages perished in this cave, and the church was never again established in Val-Louise.

In many places, the Christians resorted to meeting in secret when public worship was forbidden. They would agree on a place to meet and then assemble taking different paths and carrying tools as though going to work. Sometimes the services were interrupted and the pastor would be arrested. At times the copies of the Bible were seized, and fearing they might lose entirely the

precious Word, societies of young men were formed to preserve the scriptures. Each member would memorize a portion of the Word exactly as it was written. Then these would recite as they were needed and called upon by the minister in the service. (What an inspiring example this should be to us today! May we value more highly the priceless Word of God which we have so commonly among us!)

Eventually, pressed too far, the Waldenses took up arms to defend their valleys. Though we can not feel that this was the right course, it seems that this decision to retaliate was the result of extreme suffering and privation. Their resistance was seldom on the offensive but often marked by deeds of courage and heroism. At times when the thousands of soldiers were sent against them, they would retreat to the higher, rugged valleys where a handful of men would hold off the thousands at some narrow mountain pass. There were at least four waves of persecution sent against these people before they were finally forced to leave their homeland.

Especially notable as a defender of the Waldenses was a man named Gianavel. His victories against overwhelming odds are almost unbelievable. He started with about sixteen men, and with his knowledge of the mountains and cunning strategy, he won battle after battle. The enemy was so enraged that they placed a price on the head of this rugged general whose little army increased daily. His wife and children were taken prisoners, but still he would not surrender. He was wounded in battle and eventually fled to Switzerland where he continued to help the Waldenses by seeking help from other European countries.

It seemed that in spite of huge armies sent against them, the Waldenses would not be defeated but maintained their cause and called upon God to help them. It was not until the papal forces used treachery that the Waldenses, always desiring peace, would lay down their arms only to discover the faithlessness of their enemies. Terrible slaughters would follow. Every torture and outrage that the mind can imagine was used upon these poor people.

Finally in 1686, through treachery again and a huge force sent against them by the King of France and the Duke of Savoy, the wicked aim of the Pope was accomplished: the Waldenses were destroyed. Most of them were slain. The children were sent to Catholic homes and monasteries, and many men were imprisoned. The villages were burned, and throughout the beautiful valleys all was desolate. They thought their victory was complete.

But when the armies had gone, the refugees—eighty men and a few women and children—collected together from their hiding places in the rocks and caves. These eighty men out of desperation began a campaign of revenge. The troops were gone, and they fell on the defenseless Catholic villages and made raid after raid and victory after victory. The Duke of Savoy sent troops against them only to be defeated by the desperate band who would not now be tricked by treacherous offers of favor. They finally bargained for a truce demanding that the government release the prisoners, pay their way to a foreign country, and give a royal officer as hostage to each group of Waldenses leaving until they should be out of the country. Of the 15,000 Waldenses, only 2,600 remained to take their flight, and many of these died on their journey after such severe treatment in prison. They took refuge in Germany and Switzerland. But they did not all mingle well in their new surroundings, and some even organized a band and fought their way back to once again farm their rugged valleys. Today there are about 30,000 Waldenses in Italy with members also in Argentina, France, Germany, Spain, Switzerland, Uruguay and the United States.

The following is a quotation from the book, "The Waldenses": "The Waldenses are the chain by which the reformed churches are connected with the first disciples of our Saviour. In vain has popery, renegade from evangelical truths, sought, a thousand times, to break that chain; it has resisted every shock; empires have crumbled away, dynasties have fallen, but this chain of scriptural testimony has not been broken, for its strength came, not from men, but from God." —L.C.

BIBLE CHARACTERS

SATAN

Many volumes have been written about this most evil of all beings. Here we can only touch the surface in general.

The fact that Satan is a very real and personal being seems to have been a progressive revelation, finally becoming conclusive with the revelations of Jesus and His apostles. In the Old Testament, the words rendered "Satan" were usually not proper names but rather "the adversary". The Jews accepted him as one personal being, but Jesus left no doubt in the matter. Revelation 12:9,10 seems to indicate that the serpent in Eden and the accuser or "adversary" of Job are all the same devil or Satan.

In the New Testament we find Satan tempting Jesus with sore temptations at the very beginning of His ministry. If there is any place that we should take Jesus as our example it is here. Jesus completely resisted Satan, and Satan departed from Him. He will do the same for us. (James 4:7) But, on the other hand, if given any place, he can make a complete ruin of our lives.

Sickness, afflictions, and infirmities are attributed to Satan throughout the New Testament. But over all these, Jesus and those empowered by Him had complete control, showing that Satan is definitely limited in his power.

Finally we find that Satan will have his final downfall. Revelation 20:10 says, "And the devil that deceived them was cast into the lake of fire and brimstone..., and shall be tormented day and night for ever and ever."

—Daniel S. Wagner
Covington, Ohio

CHILDREN'S PAGE

THE LAST SUPPER

The people of Jerusalem were excitedly looking forward to the great feast of the year—the Passover. This feast celebrated the time when the people of Israel were delivered from bondage in Egypt many years before. Also, Jesus was to be present at this Passover. Only a few days before, He had come to Jerusalem riding on a donkey with people proclaiming Him King. Now Jesus and His disciples wanted a place where they could celebrate this feast. So He told Peter and John to go into the city and follow a man bearing a pitcher of water. They would find this large upper room where they were to prepare.

Ever after that, Christians have remembered about the "upper room". It was here that Jesus had His "Last Supper" with His chosen twelve followers. This was not an ordinary supper as the twelve were soon to find out.

First, after the supper was ready, Jesus rose and laid aside His garments, and He took a towel and water in a basin and began to wash His disciples' feet and to wipe them with the towel. This surprised the disciples because the servants usually did this. Peter would not allow Jesus to wash his feet until Jesus told him, "If I wash thee not, thou hast no part with me." Then He gave the lesson of humility—being humble enough to serve our brethren and even wash their feet, for Jesus has given us an example that we should do as He has done.

As they ate, Jesus told His disciples that one of them would betray Him. The disciples were troubled and began to ask themselves, "Is it I?" Jesus told them that it would be he to whom he would give a "sop" or morsel of food, after He had dipped it. He gave it to Judas Iscariot and Judas went out immediately. Judas was the one who had already bargained with the priests to betray Jesus to them.

Jesus also gave them two great symbols there that night. He took bread and gave thanks and broke it and gave it to His disciples and told them, "'Take, eat: this is my body which is given for you: this do in

remembrance of me." After that He took the cup and gave thanks for it. Then He gave it to the disciples and they all drank. Jesus told them, "This is my blood of the new testament, which is shed for many."

This is the way Jesus told them that He would die for the sins of the world. These were the symbols that His followers were to use to remember Jesus and what He did for us.

Jesus told His followers that this was the last time He would eat with them in this way. Soon He was to suffer and die on the cross to wash away our sins. He was the only one who could pay the tremendous price for the pardon of His people. —L.C.

There is a green
hill far away,
Without a city
wall, Where the
dear Lord was

crucified, Who died to save us all. We
may not know, we cannot tell, What pains
He had to bear; But we believe it was
for us He died and suffered there. He
died that we might be forgiven, He died

to make us
good, That we
might go at
last to heaven,
Saved by His
precious blood,
There was no
other good
enough to pay
the price of

sin; He only could unlock the
gate of heaven, and let us in.

Mrs. Cecil F. Alexander

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

STRICKEN FOR ME

See the Saviour in the garden
Agonizing, bowed in prayer;
Not a soul to bear His burden,
Not a heart His grief to share;
Listen to His earnest pleading,
Sweat, as drops of blood I see.
O, that prayer pervaded heaven,
And that prayer included me!

See Him mocked and scorned and hated,
Thorns upon His sacred head.
Meekly, with a heart of pity,
Not a word of hate He said.
Now the mob demanding, shouting,
"Crucify Him, let it be,"
Still His heart is filled with mercy,
And that mercy reaches me!

Now the cruel nails have pierced Him,
And upon the cross He hangs;
Fiercest pain His body racking,
But the deepest of His pangs
Is the stroke which justice tenders;
Its demands He satisfies.
Now He gives His life a ransom,
Yes, for me the Saviour dies!

Miriam J. Sauder
Lancaster, Pennsylvania

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TRANSLATION

"Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

"Therefore if any man be in Christ, he is a new creature; old things are passed away; and behold, all things are become new."

"Therefore we are buried with him by baptism into death; That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Wonderful words of life! How comforting, consoling and encouraging that these changing conditions resting upon repentant sinners can and do bring a revolution in the lives of every born again child of God.

God "hath delivered us from the power of darkness"—gross darkness that brings confusion, sin and shame upon all who dwell in that darkened kingdom of Satan! Only those who have been delivered can fully appreciate the glorious translation into the kingdom of God!

Jesus "was given dominion, glory and a kingdom", and now reigns "King of kings and Lord of lords." He says, "Fear not, little flock; for it is your Father's

good pleasure to give you the kingdom." And He says, "Behold the kingdom of God is within you."

Those who have been "translated into the kingdom of God's dear Son" are "partakers of the inheritance of the saints of light." They walk in newness of life, become new creatures; they receive "the gift of the Holy Ghost", and "are changed into the same image from glory to glory" and are "transformed by the renewing of their minds."

What glorious translation and change from the power of darkness that beclouds and depresses all who remain in its domain! How wonderful that this translation is within reach of all. Jesus has thrown out the life line, and He says, "Lay hold on Eternal Life."

The complete translation is coming. We read, "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

"Then we which are alive and remain shall be caught up together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We think also of Enoch and Elijah who were both translated and taken by God without seeing death.

Translated from the evil ways,
From cries of woe to songs of praise,
From walking in the darkest night
To live in Gospel's shining light.

Translated into ways of peace;
Kingdom of Christ that cannot cease,
Where truth and love forever flow,
A healing stream from all our woe.

Translated from the power of night,
Partakers with the saints in light,
Converted to a life anew,
In clearer air and fairer view.

Translated—a new creature now,
And passing on from holy vow;
Old things and scenes forever gone,
For endless life and glorious dawn.

Translated—Holy Spirit guide
Is ever near in time and tide,
To bring to us in every place,
The truth and riches of His grace.

Now changed with open face to see,
The glory of the Lord; to be
In hiding place of peace and love,
Translated to our home above.

—J. I. Cover
Sonora, California

AFTER PENTECOST

The Change in the Apostles was more wonderful than any of the marvelous portents of the day. The wind and the fire passed, but the transformation remained. It is easy to see the difference in Peter, but it was no greater in him than in the rest.

All that Jesus had promised had come to pass. Pentecost interprets the Upper Room. The Paraclete had come and they were comforted. The Spirit of Truth had come, and they knew. The witness to the Christ had come, and they became witnesses. The Executor of the Kingdom had come in power, and each found himself under authority and speaking as the Spirit gave him utterance.

Fear had gone. They no longer sat with closed windows and bolted doors for fear of the Jews. They feared no one. They were afraid of nothing. They no longer spoke with bated breath.

They proclaimed the truth concerning Jesus in the open streets of the city where Jesus had been murdered, and within eight weeks of His death. A new power was at work. The Lord Jesus had said that when the Spirit

was come He would convict of sin, and righteousness, and judgment; and, lo, multitudes were smitten, and three thousand souls cried for mercy.

It was indeed "a great and notable day." The world had never seen such a day. Neither had Satan and his hosts of spiritual darkness ever seen such a day.

The vital thing that happened at Pentecost is that the Spirit of Jesus came to abide in the hearts of men in the power of God. That is the difference Pentecost made. "Ye know Him, for He abideth with you and shall be in you." It is the difference from with to in, plus the difference in Christ by His exultation and coronation. Through that indwelling Presence Pentecost makes us one with Christ as the Son is one with the Father: "I in you, and ye in me." So the Spirit brings the life of Jesus into the soul; by Him we say, "Christ liveth in me."

What did Pentecost do for men? It brought a new dynamic of righteousness. From the beginning there has been the light lighting every man that cometh into the world; a light the darkness could neither apprehend nor overcome. In the Incarnation of the Word made Flesh, the Light came into the world. Pentecost focused the Light.

He convicts the world of sin, of righteousness, and of judgment. There is a new power of conviction. Men were pricked in their hearts as they had never been pricked before. That conviction centers in Christ and is wrought by the Spirit.

Pentecost brought a new fellowship. That is the abiding miracle. Community of the Spirit of Jesus issued in community of life in His Name. The kingdom of God henceforth is a new theocracy, permeated, dominated, sanctified in the Spirit of Pentecost. The new thing is not in the wind and fire, or the gift of tongues, but in the possession of the Spirit by each for the good of all.

That which happened at Pentecost is the biggest thing that ever happened. And now the biggest question of all is, has it happened to you and me? Have ye received the Holy Ghost?

by Samuel Chadwick from "The Way to Pentecost"

ALL THINGS ARE THINE

All things are thine; no gift have we
Lord of all gifts, to offer Thee,
And hence with grateful hearts today
Thine own before Thy feet we lay.

Thy will was in the builder's thought:
Thy hand unseen amidst us wrought:
Through mortal motive, scheme and plan,
Thy wise eternal purpose ran.

In weakness and in want we call
On Thee for whom the heavens are small;
Thy glory is Thy children's good,
Thy joy Thy tender Fatherhood.

O Father, deign these walls to bless;
Fill with Thy love their emptiness;
And let their door a gateway be
To lead us from ourselves to Thee.

John G. Whittier

Selected by Suzie Wagner

The results of wayward living will surely come home to us here as well as hereafter. Anne Reeve Aldrich wrote:

"I made the cross myself, whose weight
Was later laid on me.

This thought is torture as I toil
Up life's steep Calvary.

"To think mine own hands drove the nails!
I sang a merry song,
And chose the heaviest wood I had
To build it firm and strong.

"If I had guessed—if I had dreamed
Its weight was meant for me
I should have made a lighter cross
To bear up Calvary!"

Selected by Guy Hootman

HYMN STUDY

ALL HAIL THE POWER OF JESUS' NAME

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye chosen seed of Israel's race,
A remnant weak and small,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Ye gentile sinners, ne'er forget
The wormwood and the gall;
Go spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

Oh! that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

This favorite Church hymn was composed by Edward Perronet. He was of French descent, the son of a clergyman of the Church of England. Perronet was born in 1726 and educated for the ministry but was not in harmony with many of the established practices of the Church of England. Instead, he favored the doctrines and methods of the Wesleys. He did not follow his father in the ministry of the Church but began preach-

ing the doctrines advocated by the Wesleys.

After a fallout with John Wesley's law that none but the regular parish ministers had the right to administer the sacraments, Perronet became completely separated from the Wesleys. Later he became the pastor of a small independent church in Canterbury where he died January 2, 1792 and was laid to rest in the famous Canterbury Cathedral.

Originally Perronet's hymn had eight stanzas and was entitled "The Lord is King." It was published in 1870 in the "Gospel Magazine" which was edited by Augustus Toplady (the author of "Rock of Ages"). The hymn has been revised many times to the extent that our present "All Hail the Power" is quite different from the original "The Lord is King", from which the present hymn evolved. The stanza beginning "Oh! that with yonder sacred throng," was not a part of the original hymn. It was added later by John Rippon, who published the famous Baptist Hymnal in 1787.

William Shrubsole composed the first tune to "All Hail the Power," but he was not given credit for it until many years later. His tune is universally known as "Miles Lane".

Oliver Holden composed the most popular tune known as "Coronation". This was written in 1792, the year Perronet died. —J.L.C. (Information from "Modern Gospel Song Stories" by Harold Lillenas and "The Story of Hymns and Tunes" by Brown and Butterworth.)

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

- May 22 - Mi Wuk, Calif. Wakarusa, Ind. Covington,
Ohio
- May 27,28,29 - Annual Meeting and Lovefeast
Wakarusa, Ind.
- May 29 - Salida, Calif.
- June 5 - Salida, Calif. Wakarusa, Ind.
- June 12 - Mi Wuk, Calif. Wakarusa, Ind.

All are welcome to attend these services.

Historical

THE AWAKENING WORLD

(This month's "Historical" introduces some of the chief characters in the main part of the Reformation. It took real courage to stand as they did and promote the changes that were so necessary. In later issues we hope to tell more about the lives and testimonies of these brave men. -L.C.)

The world was changing. She was awakening out of her long, drowsy stupor; but the church, the monks, the priests and the pope, and even the people who were largely instrumental in bringing about that change, did not understand it. Threats and curses might beat that change back for a moment, but it would soon burst out with greater power and fury than ever.

The University of Wittenberg in Germany had been founded just twelve years. Martin Luther had been a teacher, with slight interruption, within her walls for nine years. Pope Julius II, had passed away, not able even in his dying moments to lay aside his ambitious schemes, but cried out with his last breath: "Out of Italy, French! Out, Alphonso of Este!"

Leo X, who succeeded Julius, was posing before the world as the successor of the Apostle Peter. The first day of November, known as All-Saints' Day, was drawing near. On that day the New Church of Wittenberg, now the Schloss Kirche, erected and enriched with many sacred relics by the Elector of Saxony, was to be thrown open. All who worshiped in it during that day were to be granted indulgences. As this had been proclaimed through all Saxony for many months past (Luther himself helped to proclaim it), great crowds were expected to gather within her walls.

Luther saw in this a splendid opportunity of openly challenging, for public debate, the power of the pope or any of his representatives to grant indulgences for

money. The reformer had not yet cast off his allegiance to Rome. Indeed he considered himself one of the most loyal members of that Church, and desired only an open debate in accordance with the custom of the day, upon a subject of so vital importance.

Others beside Luther were anxious to get at the root of this subject and penetrate into the mysterious power of the pope. They were anxious also, that the poisonous vine of priestly corruption which had twined its deadly tendrils about the Church until all truth had been hidden, should be torn away and the truth be again revealed to the world. But Luther was the only man in all Germany, and indeed in all Europe since the days of Huss, with courage sufficiently strong to lay hold of that vine and lay bare that truth. Accordingly he wrote ninety-five theses, and on the evening of October 31, 1517, he fearlessly nailed them to the doors of this church, which was to be opened with so much trumpery on the morrow.

In these propositions the authority of the pope was not attacked. An open rupture with the Church of Rome was not meditated. It was not the Church he was attacking, but the corruption which had been thrown around and grown up within it. Indeed he desired to take the part of the pope in the church's defence. He ascribed everything corrupt in the Church to unscrupulous priests who practised these abominations without the knowledge of the pope, or in defiance of him. This was Luther's position. He desired to make it known to the world.

Many who came to worship on that memorable first day of November, 1517, expecting the promised indulgence, bore back with them the substance of those theses, and even dared, thereafter, to question the power and prerogatives of the pope.

The theses ran with incredible speed over the land, and struck a chord in the hearts of many that were waiting for a master's touch and set those chords vibrating with such sweetness and power that they continued to respond until the vibrations of ten thousand souls sent the papal domination of Europe, and indeed of the world,

toppling to its fall.

While Luther was nailing these theses, the "banner of the reformation," to the doors of this church in Wittenberg, God was preparing other instruments in distant parts of the world for a great and glorious work. In the little Scottish town of Haddington on Tyne, a few miles south of Edinburgh, John Knox, a boy of twelve, who was to be one of those instruments, or agents, was attending school, and although all unconscious of the life before him he was thus fitting himself for his work as the great reformer of Scotland.

About this time, also, the fires of persecution in Scotland began to burn anew, and to leave their dark and bloody marks upon the already blackened pages of Romish history. These fires had first been kindled in 1411, at Perth, to burn John Resby. They were now soon to burst forth in many lands and rage for many years with more severity than ever.

Already in 1487, just four years after Luther's birth, Pope Innocent VIII issued a "bull" against the Waldensians of France, and sent an army of eighteen thousand soldiers to hunt down and slay those humble Christians whose only crime was to worship God according to the teachings of the Scriptures.

In 1489, just six years after Luther's birth, and the very year in which Rome was using her severest measures in Dauphiny, William Farel, the "father of the French reformation" was born. He was to be led by Rome for many years through dark and mysterious ways, but was finally to come out into the true light and carry the gospel into many parts of France and Switzerland.

In 1493, Lefevre, who was to take a prominent part in the reformation, was teaching Divinity in the University of Paris, and just as Luther took his chair of Philosophy in Wittenberg, the dawn of a brighter day was preparing for France; and in 1512, while Luther was on his way to Rome to settle the quarrel between the Augustinian convents, Paris, and indeed, all France, was listening to those truths which Lefevre taught, and from which the French reformation was soon to spring. In 1509, John Calvin, who was to be one of the greatest

forces in the reformation, was born at Noyon, near Paris, and was thus eight years old when Luther nailed his theses to the Wittenberh church.

In a lonely shepherd's hut in Wildhousen; Switzerland, just seven weeks after the birth of Luther at Eisleben, John Zwingli, who was to be the reformer of Switzerland, was born; and just one year after Luther was called to the chair of Philosophy in Wittenberg, Zwingli was ordained priest and elected pastor of Glarus. Without intercourse with Luther he began his warfare against the corruptions of the Romish church, and one year after Luther had nailed up his theses, Zwingli was called to the Cathedral at Zurich where he labored until his death in 1531.

In connection with all this, the shores of a new world were being prepared to receive the fugitives from the old when the fires of persecution should drive them, in search of religious liberty, from their native land.

Thus the very moment that Luther was nailing up his theses in Wittenberg, we see the reformation already prepared in France, we have it begun in Switzerland; it was springing up in its first preparation in Scotland, and the shores of a new world are being made ready to receive those whom the old world will soon cast out. God, independently of the plans of man, and indeed in spite of man's plans, in different parts of the world and in His own way, was preparing agents and instruments for the great work He was about to begin in the overthrow of the powers of darkness.

But while these men were being raised up for the overthrow of error, there was a counter influence springing up which we must not fail to mention.

Eight years after the birth of Luther, Ignatius Loyola was born in Spain, a land whose history has been darkened by the finger of Rome since its earliest dawn to the present day. This Loyola fifty years later founded the order of the Jesuits, which was to serve as a reviving breath for the dying embers of Roman Catholicism. Thus we see a new influence, counter to the reformation forming at the very moment Luther nailed his theses to the church door.

-from "Wittenberg and the Reformation"
by Rev. G. E. Sehlbrede

BUTTON UP YOUR LIPS

If you heard a bit of gossip
Whether false, or whether true,
Be it of a friend or stranger,
Let me tell you what to do.
Button up your lips securely;
Lest the tale you should repeat
Bring sorrow unto someone
Whose life now is none too sweet.

If you see a careless action
That would bring its author woe,
If it were construed unkindly,
Let me tell you what to do.
Button up your lips securely;
Let the harmful thought go by;
'Tis far better to keep silent
Than to cause a tear or sigh.

If you know of one who yielded
To temptation long ago,
But whose life has since been blameless
Let me tell you what to do.
Button up your lips securely,
His the secret; God alone
Has the right to sit in judgement;
Treat it as to you unknown.

Sometimes life is filled with troubles;
Oft its burdens are severe,
Do not make it any harder
By a careless word or sneer.
Button up your lips securely,
'Gainst the words that bring a tear,
But be swift with words of comfort,
Words of praise and words of cheer.

Selected—author unknown

There are thousands of stars in the bright blue sky,
There are thousands of birds that flutter by,
There are thousands of dew drops on the bright red clover,
But only one Mother the wide world over.

Selected by Elsie Wolf

BIBLE CHARACTERS

JEROBOAM, THE SON OF NEBAT

"Jeroboam, the son of Nebat, who did sin and who made Israel to sin" is the Biblical expression by which he shall be remembered forever. However, the first things mentioned about him are very commendable, which show us he was at one time righteous.

I Kings 11:28 tells us "And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph."

God chose this young man as the third and greatest adversary of the house of Solomon because of the sins of Solomon. Verse 9 of this chapter tells us "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice.

God furthermore sent the righteous prophet Ahijah to commission Jeroboam with the responsibility of shepherding ten tribes of Israel, leaving only two to the house of David.

"Jeroboam, the son of Nebat, Israel's savior and deliverer from the idolatrous forms of worship introduced by Solomon" could have been the words by which we would forever remember him, had he chosen the path God desired of him. For this is the proposition God made with him—"if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments as David my servant did; that I will be with thee and build thee a sure house, as I built for David, and will give Israel unto thee."

How different it could have been for the house of Israel, had Jeroboam chosen rightly at this point. Had he taken the attitude David did when God established his throne—that God had made him king for his people Israel's sake, and not for his personal glory—then he could have withstood the temptation which overthrew him.

The point at which he stumbled was this—he feared the ten tribes would be drawn to Solomon's successor Rehoboam because the central place of worship, the temple, was under the charge of Rehoboam. Jeroboam therefore set up two places of worship in his kingdom, one at the northern end and one at the southern end, to prevent this. Had he trusted the Lord to take care of this matter, and fully obeyed Him, God would have somehow fulfilled His promise. But in his ambitious, self-assuming manner he set forth to help God do God's part and failed to do his own part. The result was immediately disastrous to himself. His idolatrous forms of worship drove the righteous members of his kingdom Israel to their neighbor kingdom Judah. See II Chronicles 11:13,14. Instead of Israel's being established under the house of Jeroboam, they were ruined through him, and his own dynasty lasted only two years after his death.

Are we wise enough to profit from the mistakes of Jeroboam, the son of Nebat? God is still opening doors of opportunity for those who will lead His people out of the captivity of the endtime Apostate Church system—a system whose strength relies on outward organizational unity, rather than a unity of doctrine and practice. Will we, like Jeroboam, yield to the snare of trying to help God make us strong and secure in the eyes of the masses by being overly concerned about outward organizational unity, or will we do our part in wholly following the Lord, leaving the extent of outward splendor and organizational strength to that which God would desire to add, for His glory. It should not concern us what God will do with our work after we're gone, but what God will add to our name.

by Stephen M. Stoltzfus

in "The Pearl of Great Price"

Answers to Bible Quiz: 1 Goliath 2 The Golden Rule 3 Exodus 4 Peter, Andrew, James, or John 5 Psalm 23 6 Luke 7 Paul 8 Sinai (Horeb) 9 The Good Samaritan 10 Daniel 11 Calvary (Golgotha) 12 Cain 13 Gethsemane 14 Nazareth 15 David 16 Matthew (Levi) 17 Abraham 18 Barnabas, John Mark, Silas, Timothy, Luke 19 Matthew or Luke 20 John 21 Lot 22 Jacob 23 Esther 24 Samuel 25 Nicodemus

CHILDREN'S PAGE

BIBLE QUIZ

This quiz is one that was given to a group of college students. See how many you can answer correctly.

1. Name of the giant killed by David. _____
 2. "Do unto others as you would have others do unto you" is known as the _____.
 3. Second book in the Old Testament. _____
 4. A disciple of Jesus who was a fisherman. _____
 5. Source of this Bible verse: "The Lord is my shepherd." _____
 6. Third book in the New Testament. _____
 7. Author of the Epistle to the Romans. _____
 8. Mountain on which Moses received the Ten Commandments. _____
 9. The man in Jesus' parable who stopped to help a victim of robbers who was lying in a ditch. _____
 10. Man who was thrown into a den of lions. _____
 11. Hill on which Jesus was crucified. _____
 12. Man who committed the first murder recorded in the Bible. _____
 13. Garden where Jesus sweat blood as He prayed. _____
 14. Town in which Jesus grew up as a boy. _____
 15. The father of Solomon. _____
 16. A disciple of Jesus who was a tax collector. _____
 17. The father of Isaac. _____
 18. A missionary companion of Paul. _____
 19. Bible book containing the Beatitudes. _____
 20. Author of the book of Revelation. _____
 21. Man whose wife turned into a "pillar of salt." _____
 22. The father of Joseph. _____
 23. Beautiful Jewess who married the king of Persia and saved her people from a plot to destroy them. _____
 24. A great prophet who was the last of the Judges and who anointed two of the kings of Israel. _____
 25. Pharisee who came to Jesus by night and who was told by Jesus that he must be "born again." _____
- Selected by Rudolph and Esther Cover from "Christian Herald". (See page 15 for correct answers.)

THE PILGRIM

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

THE KING OF LOVE

The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine forever.

Where streams of living water flow,
My ransomed soul He leadeth,
And where the verdant pastures grow,
With food celestial feedeth.

Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulders gently laid,
And home, rejoicing, brought me.

In death's dark vale I fear no ill
With Thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me.

And so through all the length of days
Thy goodness faileth never;
Good Shepherd, may I sing Thy praise
Within Thy house forever.

—Henry W. Baker
Selected by Sylvia Wolf

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SYMBOL OF LOVE

One of the beautiful symbols in the Christian Church is the "holy kiss" or "kiss of charity". Both Apostles Paul and Peter write to greet one another with this symbol. Other greetings are mentioned in the scriptures too, but this is given for a greeting between Christians. The Apostles writing to the Churches say to "greet ye one another" and "salute one another."

A kiss is an expression of affection even outside the Church. In the Church the kiss of charity is an expression of special Christian love. Read the meaning of this love or charity in I Corinthians 13. When we salute our brethren in Christ, this is what we are expressing. This is what the kiss of charity means. As the cover poem by Guy Hootman on the March, 1966 "Pilgrim" states, we acknowledge each one as "my brother" or "my sister." Jesus says, (John 13;35) "By this shall all men know that ye are my disciples, if ye have love one to another."

Some Churches observe the kiss of charity only as part of the Communion service. Here it is especially fitting as we are representing the body of Christ Jesus and celebrating the love He has for us. We can do this only if genuine love exists between us.

Jesus and His disciples must have used the kiss as a salutation. Notice Judas' kiss of betrayal. When he went with his band of men from the high priest to take Jesus, he told them, "Whomsoever I shall kiss, that same is he: hold him fast." Then he went to Jesus (perhaps with his usual greeting) and said, "Hail, master," and kissed him. Jesus said to him, "Judas, betrayest thou the Son of man with a kiss?" Judas used the symbol of love and fidelity as a traitor's signal. When we salute our brethren, it should be with a motive

opposite to that of Judas. In effect we are saying, "We will be faithful and true to each other."

To the world, this symbol of love is repulsive. Men especially would not think of kissing another man. But is it not so that true Christian love which the kiss symbolizes is also repulsive to the ungodly?

Where should we observe this kiss of charity? Are we to use it only as a greeting at Church? The Word says simply, "Greet one another with an holy kiss." We defeat the purpose of this symbol of love if we attempt to define just where, when, and how often we should salute one another. But when Christians meet each other—no matter where—and they feel mutual love for each other, then the kiss of charity is acceptable. It is regretful when it becomes only a formal greeting given on certain occasions or without love.

Why does the Apostle Paul call this salutation a "holy" kiss? "Holy" means "set apart to the worship of God; hallowed; sacred." So this kiss of charity or love is not an ordinary one. It is special, set apart, sacred because it is used as a symbol of special, sacred love between brethren. I feel that it would even be proper between Christian men and Christian women if we could be truly spiritual.

Let us cultivate the true love of Christ for our brethren. Let us not slander or betray one another or even speak unpleasantly about each other. Let us be faithful, kind and "forgiving one another even as God for Christ's sake has forgiven us." Let us build each other up; "each esteem other better than themselves." "Be kindly affectioned one to another with brotherly love: in honour preferring one another." And let us practice the holy kiss as a symbol of this love and esteem we have for one another. The world does not have this love of Christ. It is exclusive to God's people. —L.C.

We regret not being able to print this paper in June. We ask for your interest, prayers, and suggestions that "The Pilgrim" be a blessing to the readers and may be true to the honor and praise of our Heavenly Father. —ed.

VIGOROUS CHRISTIANITY NEEDS DOERS

RATHER THAN VIEWERS

It would seem that even the various men of the Bible put the common message of the Christian faith a bit differently when they expressed it.

The prophet Amos is vitally involved with a certain message. He is upset with the way things are going; he even is so bold as to say that he doesn't like some of the things that are going on around about him among the saints.

"I hate, I despise your feasts, and I take no delight in your solemn assemblies. Even though you offer your burnt offerings and cereal offerings, I will not accept them, and the peace offerings of your fatted beasts I will not look upon.

"Take away from me the noise of your songs; to the melody of your harps I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream." Evidently Amos didn't think the "message" was getting through to the day and age he lived in.

Today, we too have reason to wonder if the message of the Christian faith is "getting through" to our world.

Ministers and laymen alike who are aware that the Christian faith is always only one generation from extinction, ponder whether it will be passed on to the next generation with the same vigor and strength that it originated with.

The author of the Book of James puts this question to us in a rather matter-of-fact statement. "Be doers of the word, and not hearers only, deceiving yourselves."

Today, in many respects, the Christian faith has become a spectator sport. Our society is geared to consumption rather than action and production. We have TV, the news media, the special newsletters, the digests and abstracts to bring the world within our range.

It's all summarized and packaged for the instant we

can spare to sit back and observe what these specialized tools tell us is current and important.

So, too, the church and the Christian faith have come to be regarded as something to be used, to be called upon, to be heard. But, sadly, in many instances it is no longer a living faith to be proclaimed, to be acted upon, no longer something to do—but a thing to belong to, to participate in.

Perhaps today, the "solemn assemblies" of Amos can be recognized in tedious committee meetings and the endless round of participation we engage in.

There is no question today of hearing the word; the Christian message abounds in every form of mass communication. The real question we have to answer, as those in every age must, is not what is being heard of the faith—but what is being done.

Or do we deceive ourselves by being content with the simple piousness of hearing? Our faith will live or die when it so moves us to act, and other people around us are put in such a position that they must decide for or against the Christian gospel.

If people cannot see the "action" of God in our living and witnessing as His church, so that they are forced to decide one way or the other, then we fail in being "doers" of the word.

It is much easier to hear about the Christian faith than to run the risk of doing something about it. The story of an English gentleman who came out of church mad, suggests this attitude.

"It is too bad I have always been a supporter of the Church and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life."

And, for some, the Christian faith becomes even more unbearable when we speak with Amos of justice and righteousness rolling down into the economic and political aspects of our lives.

When faith goes beyond the personal participation and the spectator sport stage it begins to run the risk of having people decide for or against it.

Spectators at a football game never decide anything. To become a part of the game's decision one must be playing on the field. The Christian faith will never be effectively viewed from the sidelines; it must deal with peoples' lives and give them a chance to participate and decide. We cannot assume that we are able to do too much or fear that we are able to do too little, but we must be "doers".

Always, the church must listen to the varied voices of the Bible and of history to understand what it is we are about as Christians. This is never easy for in one way or another we will be deceiving ourselves or running the risk of making others decide.

Charles Wesley, an early leader in the Methodist Church, faced this problem. He returned from London to find that many pulpits were closed to his preaching.

As one biographer notes, "Charles Wesley had been preaching, not only as though he had believed what he was saying, but as though he expected those who listened to believe, and do something about it. And the last—the doing something—was more than the rectors could stand. The last thing in the world they wanted around their comfortable parishes was something doing. They were for peace."

What shall we be for?

—By the Rev. Terry Cole in "The Stockton Record"
Selected by Daniel F. Wolf

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

July 10 - Mi Wuk, Calif. Wakarusa, Ind.
 July 17 - Salida, Calif. Wakarusa, Ind. Covington,
 July 24 - Mi Wuk, Calif. Rossville, Ind. Ohio
 July 31 - Salida, Calif. Wakarusa, Ind.
 Aug. 7 - Salida, Calif. Wakarusa, Ind.

All our friends are welcome to attend these services and worship the Lord with us.

QUESTIONS AND ANSWERS

This column is open for scriptural and spiritual questions from our readers. We appreciate the interest shown and hope it will continue.

QUESTION: Where is the soul between death and judgment? Does it go immediately to its reward as the rich man in Jesus' parable or is there a time of waiting as the saints in Revelation 6:9?

Clarence Neuenschwander
Apple Creek, Ohio

ANSWER: The most general statement in the Bible concerning death is that it is a "sleep". Daniel 12:2 says, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt..." In Isaiah 26:19 it is said, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead."

In the New Testament this theme is enlarged upon, wherein it is said of the saints that they are "asleep in Jesus." I Thessalonians 4:13 says, "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him..." I Corinthians 15:17,18 voices this same theme where it is said, "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Jesus said of Lazarus' death, "Our friend Lazarus sleepeth; but I go that I may awaken him out of sleep." (John 11:11)

While this seems to be the most general theme of the Scriptures concerning the condition of the dead, there are numerous accounts in the New Testament of particular incidents where certain persons who have passed from this life, experience some conscious activity.

Our question is: "Where is the soul between death and judgment?" The texts quoted above state a condition but for the most part do not say "where", except in the New Testament it is said of the righteous that they are "asleep in Jesus."

Again the question is: "Does it (the soul) go immediately to its reward as the rich man in Jesus' parable (Luke 16:22-31) or is there a time of waiting, as the saints in Revelation 6:9,10?"

In as much as it is abundantly clear from numerous scriptural passages that there is both a future resurrection and judgment, it is evident that the final destiny and state of both the righteous and wicked dead is not completed until those events take place.

The resurrection brings into completion the full state of conscious being and happiness to the saints, and the judgment marks the final sentence and destiny of the lost.

The question asks for a comparison of the condition of the rich man of Luke 16:22-31 and that of the souls of the martyrs under the altar. (Revelation 6:9,10) From the narrative in Luke 16 of the rich man and Lazarus, it is evident that neither their condition nor place was the same. And if it can be assumed that this is a guideline or pattern of the condition of those who have departed this life, then it is clear that the souls of the righteous and those of the wicked do not go to the same place.

"The beggar (Lazarus) died and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom..." and there was a great gulf between them. The rich man had his sensibilities and could speak and beg for help. Abraham, who had died many years before, also could speak. But Lazarus appears to have been in a state of rest and inactivity. In the case of the souls of the martyrs, they also were conscious and were able to cry out for vengeance on those who had shed their blood unjustly.

Jesus said to the thief on the cross, "Today shalt

thou be with me in paradise. Many Bible readers think that "Paradise" is an intermediate state or waiting place between death and the Resurrection. Yet the Apostle Paul says in II Corinthians 12:2-4, "I knew a man... caught up to the third heaven. And I knew such a man... how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter." Here Paul speaks of Paradise as being synonymous with the third (or perhaps the highest) heaven. Again the word "Paradise" is found in Revelation 2:7 where it is said, "To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God." This seems to indicate that the "Paradise of God" is the ultimate habitation of the Redeemed.

There are numerous other passages of Scripture which have a bearing upon this subject, and all of them are of interest and can be edifying to the saints. None of them seem to tell us exactly and definitely what we would like to know.

One of the unanswered questions is whether these many passages of Scripture are telling us of different phases of a general condition or whether different conditions are experienced by different individuals immediately after departure from the body, according to the time and place and condition in which they lived.

One thing is certain: there is a resurrection and a judgment. And God's purposes and plans for the redeemed saints, and His condemnation and punishment of the wicked will not be completed until these two greatest events of history will have taken place.

—Daniel F. Wolf
Modesto, California

Oh be not discouraged for Jesus is your friend,
And if you lack wisdom, He will not forget to lend.
Gird on the Heavenly armor of faith and hope and love,
And when your race is ended, you'll reign with Him above.

—Selected by Elsie Wolf

THE CHILDREN JESUS LOVED

We were the children Jesus loved.
Jonathan sat upon His knee
That morning in the market place
Of Galilee.

Benjamin was the little boy
Who had the lunch of fish and bread
Which Jesus blessed, and Benjamin saw
Five thousand fed!

And Miriam was sick, and slept
And would not wake, and she can tell
How Jesus came and took her hand
And she was well!

We were all children everywhere
Who looked upon His face; we knew,
That day they told us He had died,
"It was not true."

We wondered why our parents wept
And doubted Him and were deceived,
For we remembered what He said,
And we believed!

—Selected by Orpha Barton

Some Christians argue often
And earnestly contend
In doubtful disputations
With talks that never end.

Enough for our salvation,
Of this we're very sure;
Then why of faith make shipwreck
O'er passages obscure?

If we but knew the Author
And His approving nod,
Our doubtings all would vanish;
We'd leave it all with God.

—Guy Hootman

Historical

MARTIN LUTHER (1483-1546)

Most outstanding in our Reformation History is the German reformer, Martin Luther. He was from a family of peasants. His father was a miner first at Eisleben, where Martin was born, and later at Mansfeld. In spite of the family's poverty, Martin was given a good education, attending school at Magdeburg, Eisenach, and at the University of Erfurt where he received a master's degree in 1505. His plans were to become a lawyer, but near the end of his university course he changed his mind and entered a monastery of the Augustinian order at Erfurt. In 1507 he was ordained a priest. The next year he was appointed professor of philosophy at the new University of Wittenberg. It was here that Luther spent most of his life and labor. Here became the center of the great reformation in Germany. This University of Wittenberg was to supply many men who furthered the cause of Lutheranism.

Martin was anything but a weakling. His health was not always good, but his courage and his certainty that his cause was the Lord's made him a tool that was used to shake the foundations of the Roman Church which was so powerful before this time. Luther is described as a "sturdy character with immense natural vitality, often rough, rude, boisterous, his resilience inspiring, his indignation explosive, his courage magnificent."* His thorough knowledge of God's Word and his positive refusal to compromise against his conscience won him great respect as well as many bitter enemies. He describes himself, "God uses coarse wedges for splitting coarse blocks."

In studying the life and actions of Martin Luther, we should remember his background. The Roman Catholic Church at this time was made up of two groups. One was
*from "Great Voices of the Reformation" by H. E. Fosdick

the ruling group of priests with their elaborate system of monasteries and customs. The other was a large group of ordinary people—pious and simple—who depended on the priests for guidance. Luther came from the simple class, and although he entered the monastery, he did not fit into the life there. He went even beyond the requirements for a monk in seclusion. The monks as a rule were lazy and ignorant of the Word of God though schooled and practiced in the forms of the church. At first Luther was put to the task of begging among the townspeople for support of the monastery. Later he was given the recognition and assignments that his education and zeal deserved. But this background of the monastery, his rigorous habits of study and his devotion to the church influenced his actions and decisions in his life work.

While at the monastery, Luther met with a crises in his life. He had been preoccupied with the payment for his sins. He fasted, prayed and obeyed to the letter his church's ceremonies. But this did not bring him the peace he needed. He questioned, "How can I love God when He damns me?" He realized that he could not pay for his sins; therefore God would condemn him. But through his study of the Word and especially of Paul's writings to the Galatians on justification, the truth of God's grace was revealed to him that it is not by works that man is justified but by the grace of God through faith. This realization of the forgiveness of his sins changed his life to a confident, useful tool of the Lord.

efforts
Luther's first toward reform were not to overthrow the Catholic Church. He had great faith in the church and thought that if the pope only knew the abuses that the priests were carrying on, he would correct the situation. A trip to Rome revealed to him the true condition—that the ecclesiastical class was even more lazy and corrupt in Rome than in Germany.

The immediate cause of Luther's resistance to this great power was the abuse of the sale of indulgences in his own area. Johan Tetzel, a Dominican monk, had been authorized to sell indulgences in Germany for the

financing of the huge St. Peter's cathedral under construction in Rome. These indulgences promised unconditional forgiveness even for future sins if only a substantial donation was made. It was too much for Luther. He began his protest with his "Ninety Five Theses" which he nailed to the door of the church at Wittenberg. In these he still did not assail the pope but only the indulgences, false teachings about purgatory, confession and forgiveness, and the misuse of the authority of the priests. He did not intend to found a separate church.

But in spite of his intentions, his protests struck at the heart of the Roman Catholic power. The indulgences and their abuses, Luther learned later, were sanctioned all the way to the pope. He continued to write his opinions in pamphlets and books which were sent throughout Germany by means of the new printing presses. Resistance grew as well as the group of sympathizers. He was officially excommunicated from the church by a papal "bull" which he publicly burned at Wittenburg. He was then ordered to appear before the Holy Roman Emperor Charles V at the Diet at Worms, Germany. His friends warned him not to appear in spite of the safe conduct offered to him. Luther determined to appear though there would meet him there "as many devils as there are tiles on the rooftops." However, his words reveal his anxiety lest he should be mistaken. "How often has my trembling heart palpitated—are you alone the wise one? Are all others in error? Have so many centuries walked in ignorance? What if it should be you who err, and drag so many with you into error, to be eternally damned?"

At the Diet Luther faced princes, nobles, clergy and a prejudiced emperor. ("A single monk led astray by private judgment, has set himself against the faith held by all Christians for a thousand years and more, and impudently concludes that all Christians up till now have erred," was the emperor's opinion.) Luther was shown a number of his writings, asked whether they were his, and whether he would retract the statements in them. He admitted the writings were his but protest-

ed that some of them touched on accepted gospel truths which he could not retract. He asked for time to consider, and they gave him until the following day. On his return to the council the next day, Luther was again asked to retract his writings. His reply was given in length in both German and Latin. He explained that his writings were of different kinds but all according to Scripture or to simple reason. He confessed to having been severe in judgment and asked pardon for his rash statements. He also agreed to willingly retract anything that could be proven erroneous by the Scriptures. He professed loyalty to his rulers, to Germany, but most of all, to the Word of God.

To his lengthy reply, the imperial orator answered harshly that he should give the council a simple answer, and one without horns: would he revoke or not?

Luther then said, "Therefore, Your Most Serene Majesty and Your Lordships, since they seek a simple reply, I will give one that is without horns or teeth, and in this fashion: I believe in neither pope nor councils alone; for it is perfectly well established that they have frequently erred, as well as contradicted themselves. Unless then I shall be convinced by the testimony of the Scriptures or by clear reason, I must be bound by those Scriptures which have been brought forward by me; yes, my conscience has been taken captive by these words of God. I cannot revoke anything, nor do I wish to; since to go against one's conscience is neither safe nor right: here I stand, I cannot do otherwise. God help me. Amen." —L.C.

(to be concluded in next issue)

"Hitherto hath the Lord helped." I Samuel 7:12

When our soul is much discouraged

By the roughness of the way,

And the cross we have to carry

Seemeth heavier every day;

When comes cloud that overshadows,

Hides our Father's face from view;

Oh, it's well then to remember

He hath blessed us hitherto.

—Selected by Alma Garber

CHILDREN'S PAGE

AN ANNOUNCEMENT FROM HEAVEN!

The birth of Jesus was foretold long, long ago—even when Adam and Eve were in the Garden of Eden. They made a sad mistake eating of the tree which the Lord God had told them not to eat of lest they die. God told the serpent who had caused all the trouble, "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." This meant someday a child would be born of a woman who would break the power of the serpent, or Satan, and give man a chance to regain his friendship with God.

The prophet Isaiah wrote, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel."

The prophet Micah revealed the very place where this special child would be born: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel."

I suppose many young girls in Bethlehem hoped they would be the one to have this wonderful baby boy, but many years rolled by and Micah's prophecy was nearly forgotten. To Daniel, the angel Gabriel said, "From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks and threescore and two weeks." This would be sixty nine weeks, and some people probably thought it surely wouldn't be very long now. Sixty nine weeks is only a little over a year. But the weeks were prophetic weeks—a day for a year—so it was 483 years till the angel Gabriel came again, not to a prophet this time, but to a young virgin, a young woman who had never had any children.

As the time for the birth of Jesus came near, there must have been great concern among the angels in heaven. The Lord, whom they adored, was about to leave them and dwell on earth with man; to be born of a woman as a little baby boy. This we just cannot understand, but we must believe it for it is true. God doesn't always

explain everything to us, but if we believe what He does tell us, we will always be blessed for it.

When the 483 years came to fulfillment, Gabriel came to the young virgin Mary. She must have been a good woman for God chose her of all others to be the mother to this wonderful baby Jesus who was to be the Saviour of the world. "Hail thou that art highly favoured," said Gabriel. "The Lord is with thee; blessed art thou among women." Mary wondered what was meant and how she could be blessed among women—she, an unknown girl in a poor village like Nazareth! Gabriel spoke again, "Fear not Mary, for thou hast found favour with God. And behold thou shalt conceive and bring forth a son and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Judah forever, and of his kingdom there shall be no end."

To Mary this didn't seem possible—her son to be a king! This couldn't be; she wasn't even married! She was betrothed to Joseph, or engaged as we would say. Gabriel knew all about Mary and he told her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Gabriel also told her that her cousin Elisabeth had conceived a son in her old age and it was the sixth month with her who was called barren. It was hard for Mary to believe all this. It was almost too wonderful for her. But Gabriel said, "For with God nothing shall be impossible." This, no doubt, caused Mary to remember the prophecy of the promised Messiah and her unfailing belief in the God of Israel. She said something that is good for us to remember. "Behold the handmaid of the Lord; be it unto me according to thy word."

Isn't this a wonderful story of how God sent the angel Gabriel to talk to Mary who was to be the mother of Jesus? Next month we will tell about the birth of the greatest of all the prophets who would someday baptize the Lord Jesus. Do you know his name?

—Rudolph Cover
Sonora, California

THE PILGRIM

VOL. 13

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NOS. 8 & 9

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

LOVE DIVINE

Someday I'll hold His blessed hands in mine
And feel the wounds from which my healing flowed.
Then I'll remember it was love divine
That paid in full the debt of death I owed.

All glorious will be His wounded side
Wherein there lies the hiding of His power.
Then I will think upon the crucified
And all the pain of Calvary's darkest hour.

And when I see the thorn scars on His head,
I'll know His love was greater than the pain.
Then I'll remember how the blood ran red
To wash away my awful guilt and stain.

Those wounds will ever tell as ages roll
Of that great sacrifice so freely given
To banish death and make secure the soul
For life and joy and peace with Him in Heaven.

by Mark Bullock

Selected by Suzie Wagner

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WHY BE BAPTIZED WITH WATER?

1. Jesus said, "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5)
2. "He that believeth and is baptized shall be saved." (Mark 16:16)
3. Then Peter said unto them, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts 2:38)
4. When the eunuch said "Here is water, what doth hinder me to be baptized," Philip answered, "If thou believest with all thine heart, thou mayest," And he answered and said, "I believe that Jesus Christ is the Son of God." (Acts 8:36,37)
5. Jesus gives the great commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo I am with you alway, even unto the end of the world. Amen." (Matthew 28:19,20)

We will notice in the preceeding scriptures that:

1. Water baptism is necessary to enter the kingdom of God.
2. It is essential for salvation.
3. Repentence and baptism in the name of Jesus have a definite promise of the gift of the Holy Ghost.
4. Water baptism is a privilege.
5. It is to be practised in all nations wherever and whenever the gospel is taught.

We know that to be immersed in water of itself alone would avail us nothing except possibly a cleansing. Peter speaks of Noah and the ark "wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus

Christ. (I Peter 3:20,21) We must have something in addition to baptism—a desire to do God's will, and then we will want to be baptized. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6) We must be sorry for our sins and repent of them. Baptism is a symbol of the death of the old man and the birth of a new creature or life in Christ Jesus. When we are plunged under the water we quit breathing, and if we were kept there very long we would die. When we are raised out of the water we start to breathe again, and our natural life continues, signifying the beginning of a new life.

One of the simplest explanations of water baptism is to call it a ceremony. When students graduate from high school or college they must have a graduation ceremony. We know this ceremony does nothing to improve the intellect of the graduates. It only signifies that they have passed certain requirements and have reached a certain goal in life. When the president of our country is elected to office, before he has any authority to act, he has an inauguration ceremony. He has the consent of the people to be president and may be qualified in every way, but he must be inaugurated. When two people become man and wife, they get a license which requires that they are the proper age, in good health, etc., but before they are legally married they must have some kind of a marriage ceremony. Ceremonies are an outward expression of evidence to others that we have acquired a certain attainment or are making a vow which will affect our lives in one way or another. Thus it is in baptism. We resolve to serve the Lord and be true to Him all our lives.

Baptism is ordained of God in the New Testament. Under the old law there were many rites and ceremonies which the people were to take part in, and it was to teach them obedience to the Lord. The thief on the cross was probably an unbaptized person, and yet Jesus said to him, "This day shalt thou be with me in Paradise." Would we like to take the thief's place on the cross? He was literally being crucified and must die

the death to the old man, or body, in reality. The Lord has not required that we be put to death by cruel hands for our sins. Even the death on the cross could not have saved the thief if he had not confessed his confidence in Jesus. He said, "Lord remember me when thou comest into thy kingdom." In his position it was all he could do, and it was enough. How fortunate we are that God has given us baptism as a symbol and a ceremony which is not hard to do if we are willing. Jesus has never asked us to do anything that would be impossible for us to do or that He did not do Himself.

Jesus came to be baptized of John and John forbade him saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering said unto him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness..."

"For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow in his steps." (I Peter 2:21)

Baptism is not all there is to salvation, but salvation is not complete without it.

—Rudolph E. Cover
Sonora, California

IS IT URGENT?

This question is directed mainly to Christians, and it refers to our responsibility to our fellowmen. Somehow, through the maneuvers of Satan, we seem to forget the importance of what we profess to believe. "The best and easiest way," Satan says, "is to be relaxed about this idea of men needing to be saved. There are many good people in the world, and we do not want to offend them. Even in the worst of men we can point to some good points. We may not always be right ourselves." But to follow this reasoning will certainly lead us into a dangerous, careless attitude. God has found all men in sin, and now He says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth

on him." (John 3:36)

Is it urgent that a drowning man be pulled from the water in order that his life be saved? In a few minutes a man dies without oxygen.

Is it urgent that families flee to basements and cellars when they see the funnel of a tornado approaching? Those who have gone through such an experience can tell how quickly the destruction begins after the tornado is sighted.

Was it urgent that something drastic be done when the deranged youth in the Texas university recently went to the top of an observation tower and started shooting everyone within range of his high-powered scopes and rifles?

If we believe what we profess to believe about salvation and eternal destruction, then the gospel message which we possess is even more urgent than any of the examples we have mentioned. There is danger ahead for anyone "following the crowd" in the world today. Satan is taking his shots at all within his range and causing them to fall. He is desperate because he knows his time is short.

God saw, in His infinite wisdom, that it was urgent that something be done to save fallen and sinful men who were under the power of this desperate and berserk, yet crafty, enemy. Psalm 14:2,3 says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Read Malachi 4, the closing chapter of the Old Testament. Here was a world emergency. It was so necessary that men be saved, and so hopeless was the condition that it cost the blood, the suffering, the life of Jesus, the very Son of God. God was able to meet the emergency.

Now the urgency is for men and women to accept the attonement of Christ for them. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest." It is much later now than when Jesus spoke this, and someday the harvest will be past.

The Church, situated today in a careless world, has

grave responsibility. God told Ezekiel, "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.... Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

God has not assured us that the wicked will turn. But our duty is to warn and to proclaim the salvation in Christ if they will turn to Him. We have the message and we have the command to go and to teach and to baptize. Let us not allow Satan to deceive us into believing that this message is not urgent and that it does not matter whether we speak to warn or whether we be silent.

And to those who have not accepted the urgent, loving call of Christ and His messengers, don't delay to answer Him with a complete surrender to His will. Let it not come to you like the words of Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." —L.C.

THE DANGER OF CRITICIZING

Criticism is a dangerous weapon. Criticism is sometimes necessary and proper, when it is done at the right time and place and in the right way. But it requires grace, patience, and tact to make it profitable. It can have pernicious effects on the accuser as well as the accused.

An older writer, George D. Watson, (the original source of the quotation is unknown) made the following

remarks on "The Danger of Criticizing Fellow Christians."

"Not a few souls have lost grace and fallen into spiritual bondage through harshness of spirit. The denunciation of others has in it a backhanded way of praising ourselves; in the same proportion we think we knock others down, we fancy we raise ourselves up. It is impossible to speak evil of another man without an implied compliment to ourselves. Many times souls claiming great spirituality have denounced sin in such a sinful way as to commit more sin than the very sin that they denounced.

"There is perhaps nothing in the whole Christian life more dangerous than the condemnation of others. An old spiritual writer has said that 'to rebuke another for sin requires more humility than any other duty.' We sometimes hear people speak of 'hitting sin and hitting it hard', but such kind of work, unless it is saturated with tears and tenderness, will only bruise the soul that does the hitting. It is possible to preach of the damnable nature of sin with such severity of spirit and such an implied tone of self-gratulation that it grieves the Holy Spirit.

"How many thousands have lost the sweetness of pure love, the calm, close walk with God, by a sharp sword-thrust, an unkind criticism, a harsh judgment, an unloving condemnation! Self-righteousness is very subtle. The devil will tempt you to be severe toward others, under the pretense of being brave and heroic, and not be afraid to denounce sin. He has practiced his game so long that he does not care how much you denounce him and all his works. If he can get one drop of satanic bitterness into your heart, that will repay him for all the blows that you attempt to give him."

If ever criticism seems necessary, before speaking or writing it, it is well to remember these exhortations of the Apostle Paul: "Speaking the truth in love," (Ephesians 4:15); and, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Colossians 4:6)

Selected from "The Pearl of Great Price", June, 1966

OBITUARY POEM

My thoughts are all in yonder town,
Where wept by many tears,
Today another friend lays down
The burden of her years.

Sing softly, spring-bird for her sake;
And thou not distant sea,
Lap lightly as if Jesus spake,
And thou wert Galilee.

For all her quiet life flowed on
As meadow streamlets flow,
Where fresher green reveals alone
The noiseless way they go.

Her path shall brighten more and more
Unto the perfect day;
She cannot fail of peace who bore
Such peace with her away.

O sweet calm face that seemed to wear
The look of sins forgiven,
O prayer-like smile that seemed to bear
Our own needs up to Heaven.

How reverent in our midst she stood,
Or knelt in grateful praise.
What grace of Christian womanhood
Was in her household ways.

For still her holy living meant
No duty left undone,
The heavenly and the human blent
Their kindred lives in one.

The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books or scrolls.

by John G. Whittier

Selected by a friend in memory of Sadie Cover

OBITUARIES

SADIE ELSIE COVER was born January 28, 1889 in Covington, Ohio to Oliver and Cathryn (Murray) Cover. In the year of 1896 she, with her family, moved to Covert, Michigan, and in 1907 to Modesto, California where she lived until the time of her death. She departed from this life, after an illness of four months, on July 20, 1966 at the age of 77 years, 5 months, and 23 days.

At an early age she confessed faith in the Lord Jesus Christ and obeyed in Christian baptism. She was a faithful and devoted member of the Old Brethren Church. Her life was characterized by selfless love and devotion to others, giving of herself freely in a ministry of service. Her radiant and consistent Christian life made her a loving and trusted sister and an endearing aunt.

In her homegoing she leaves three sisters: Alma Garber, Mary Flora, and Emma Boyd; one brother, Jesse J. Cover; twenty-two nephews and nieces, a number of great nephews and nieces, and many relatives and friends.

Funeral services were conducted by brethren Daniel F. Wolf and Joseph L. Cover in the Salas Brothers Funeral Home in Modesto.

The body was laid to rest in the Wood Colony Cemetery to await the resurrection morning.

—The Family

JOHN P. WAGONER, the son of John J. and Barbara Wagoner was born on April 15, 1893. He passed away on August 2, 1966 at his home at the age of 73 years. He was one of ten children, and all have preceded him in death with the exception of one brother and one sister.

He spent his entire life in the State of California, most of this time in and around Modesto. He lived at Rio Oso for a number of years. His livelihood consisted of farming, and he spent many a hard day laboring for his family. Whenever he could he would go to the moun-

tains prospecting for gold with his brother Andy. He was a member of the Old Brethren Church at Salida, California. In the year 1945 he had a stroke which left him disabled for the remainder of his twenty-one years of life. He always bore his affliction with patience.

On April 16, 1916 he was united in marriage to Esther Wolf. To this union were born four children.

Left to mourn his passing are a devoted companion; three sons: Jesse, James and Clifford Wagoner and one daughter, Mary Webb, all of Modesto; one brother, A. H. Wagoner of Modesto and one sister, Eva Busler of Long Barn, California. He is also survived by sixteen grandchildren and one great-grandchild and many friends and neighbors.

The funeral was conducted by Elders Joseph I. Cover, O. M. Blickenstaff and the undersigned. Burial was in the Wood Colony Cemetery to await the resurrection morning.

—Walter A. Heinrich

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Sept. 18 - Salida, Calif. Rossville, Ind.
Sept. 25 - Mi Wuk, Calif. Wakarusa, Ind.
Oct. 2 - Salida, Calif. Wakarusa, Ind.
Oct. 9 - Mi Wuk, Calif. Wakarusa, Ind. Covington,
Ohio
Oct. 16 - Salida, Calif. Rossville, Ind.
Oct. 23 - Mi Wuk, Calif. Wakarusa, Ind.
Oct. 30 - Salida, Calif. Wakarusa, Ind.

We welcome all to attend these services.

The Salida Congregation have set December 3rd and 4th for our Fall Lovefeast Meeting. A hearty invitation is extended to members and friends to attend.

Daniel F. Wolf

Historical

MARTIN LUTHER (concluded)

Our last "Historical" article closed with Martin Luther making his defense before the Emperor, princes, and church officials at the "Diet" or Council of Worms, Germany. After his bold statements here refusing to retract his writings, he was allowed to leave Worms, but the emperor published an edict calling for his arrest the day his safe conduct expired. His works were ordered to be burned and not reproduced or sold.

On his way back to Wittenburg, to prevent his arrest, Luther was kidnapped, disguised and taken to the castle of Wartburg. This was done by the orders of Frederick, elector of Saxony, who was sympathetic to Luther's cause but feared to protect him openly. He remained at Wartburg for ten months in seclusion where he had time to translate the New Testament into German and to send out his writings against the pope.

Disorders at Wittenburg induced Luther to return without permission from Frederick. His movement there was becoming violent and radical. The people were tearing down images and ruining property in their zeal for reform. Luther restrained this disorder and insisted that love and faith and the Word be taught without the violence of revolt.

This was one of Luther's biggest problems: to keep his movement from getting out of hand. All Germany was ready to reform. Some areas rose in physical revolt against all authority and in Luther's name. The down-trodden peasants began a revolt that was to hinder greatly the cause of the reformation. At first Luther sympathized with them, but when they would not listen to his call for a peaceful settlement, he denounced them in extreme terms and sanctioned the bloody suppression of the revolt by the rulers.

Due to this unfortunate circumstance, Luther seems to favor the rulers against the common people. Actually, he denounced the rulers repeatedly for their oppression of the poor. But he realized that rulers were necessary to keep order, and he catered to them in a way that seems strange to us, accustomed as we are to the separation of church and state.

As the reformation grew, Luther became more and more freed from the customs of the Catholic Church, though he was more cautious than some of the other reformers. He eventually allowed the monks and nuns to leave their convents and to marry. As a result he was burdened by the support of some of these who had difficulty returning to a society strange to them from long seclusion.

In 1525 Luther married one of the former nuns, Catherine de Bora. They had a family of five beside two who died as children.

Luther had always been poor. He relied almost entirely on the support offered him by others—especially by Prince Frederick. In later life he tried his hand at some crafts to support his family. But most of his time was devoted to study, preaching, writing and organizing his new movement.

We wish to give due credit to the courage shown by Martin Luther in resisting the corruption and abuses so prevalent in the Roman Church. His teachings against indulgences, against forbidding priests and nuns to marry, against the practice of the mass, and for devotion to the Word of God, moderation, love and good works were commendable. He stubbornly refused to compromise with what to him were false doctrines. He was probably the outstanding man of the century. However, we feel that some criticism of his teachings could be offered. Though some of his writings teach non-resistance, in practice he took the side of those in power and sanctioned the slaughter of the desperate peasants when they rose in revolt against their oppressive rulers. He also sanctioned resistance to the Turks when they invaded Europe in 1528. He stated, "I cannot hold my peace. Unhappily there are amongst us, preachers who induce the people to believe that there is no need to

trouble themselves about this war with the Turks. There are, on the other hand, fanatics who give out that under all circumstances it is forbidden to Christians to have recourse to temporal weapons..."

Luther could not accept the truth of man's free will. He had a long and bitter dispute on the subject with Erasmus who was for reform but remained in the Catholic Church. Luther believed that man had no choice and was even forced by Erasmus to state that he thought it was necessary for Judas to betray Christ.

Luther also believed that the books of Hebrews, James and Jude were not of apostolic origin. He felt that the book of Revelations was neither apostolic nor prophetic.

Though Luther struggled so valiantly against the intolerance and error of the Roman Church, he himself was very intolerant of other doctrines. It was his stubbornness and intolerance that prevented the union of his movement in Germany with the reform groups in Switzerland and other countries.

Luther's last act was to reconcile two of the rulers who had been bitter enemies. This was at Eisleben, the place of his birth. He wrote to his wife of the reconciliation on February 14, 1546. Luther died there four days later on February 18. His body was taken in a lead coffin back to Wittenburg and interred with greatest honors in the Castle Church at the foot of the pulpit. —L.C.

MINUTES

What have you done with the minutes

God gave you to spend today?

Have you spent every one for His glory,

Or frittered them all away?

Have you spent them in kindly actions?

In helping a weaker one?

Do it now, for the clock ticks the minutes,

And soon one more day will be done.

Selected by Martha Cover

A HAPPY HOME

If you would have a happy home
As through the years of life you go,
It won't just happen through "good luck";
Although some people think it so;
But there are rules by which to live,
And certain laws we must accept,
Which God has made for all mankind,
And these, we know, must all be kept.

Foundation for a happy home
No human by himself can lay;
For what he does, apart from God,
Will some time wither and decay;
But God has laid a solid rock
On which our lives and homes should rest,
And if we build upon this rock
Our hearts and souls will then be blest.

A home to be a happy home
Must truly be a home of prayer,
And meanwhile as the years go by,
Life's burdens each must help to bear;
And when the tests sometimes are hard,
Or sickness takes away the health,
How sweet the comfort we may give
That flows from hearts of godly wealth!

A happy home is made through love
In which a lot of kindness reigns,
And where God's Spirit shows us how
To share our losses and our gains.
Also the Guide Book in the home
Is God's eternal Word of truth,
That leads along the righteous way,
Directing parents, children, youth.

A happy home's a treasure rare
That fame and money cannot build;
And all the learning earth affords
Cannot with sweetness keep it filled;
Therefore, the unseen grace of God
Must day by day come flowing in,
And keep the home-doors closed against
All envy, hatred, strife and sin.

By Walter E. Isenhour Selected from EXCHANGE MESSENGER

CHILDREN'S PAGE

THE MAN WHO COULDN'T TALK

Before Jesus was born, another little baby boy was born whose father was Zacharias and whose mother was Elisabeth. Zacharias was a priest and had evidently been praying for the Messiah or the Lord to come. According to the custom at that time, Zacharias was to burn incense on the altar in the temple, but the people who were there to pray stayed on the outside. As Zacharias entered the temple he saw an angel standing by the altar. Zacharias was afraid, but the angel said, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John." The angel said John would be great in the sight of the Lord and would make ready a people prepared for the Lord.

Zacharias could hardly believe what he heard and he wanted to be very sure, so he asked the angel how he would know this, because he and his wife were old, and it seemed impossible for them to have a baby! The angel answered him and said, "I am Gabriel that stand in the presence of God; and am sent to speak unto thee and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believed not my words which shall be fulfilled in their season."

The people outside the temple began to wonder what had happened to Zacharias because he stayed in the temple for so long. Finally he came out but he couldn't talk!

It all went just like the angel said, and at last a baby boy was born to Elisabeth. And all this time Zacharias still couldn't talk. Whenever he wanted to say anything, he had to write it.

When the baby was eight days old, the neighbors and friends of Zacharias came to name the baby according to the way they did then. They thought he should be

named Zacharias for his father. Elisabeth said, "Not so; but he shall be called John." Her friends said, "There are none of your relatives called John. Why do you want to name him John?" Then they made signs to Zacharias to ask him what he wanted him named. Zacharias still couldn't talk so he made signs with his hands for them to get something for him to write on. He wrote, "His name is John." And immediately he could talk! I suppose he told them all about the angel Gabriel and what he said. The Bible says, "He spake and praised God." If Zacharias had believed the angel, he would not have had to go all that time without talking. We should never doubt the word of the Lord even if we cannot fully understand it.

The baby John grew up to be John the Baptist. Jesus said, "Among them that are born of women there is not a greater prophet than John the Baptist."

Next month: "The Name that is Above Every Name."
Do you know what it is?

—Rudolph E. Cover
Sonora, California

WILT THOU BE MADE WHOLE?

"Wilt thou be made whole?"
Yes Master, in body and soul.
I want to be healed
Of sickness and sin.
I want to be cleansed
And a new life begin.
My anger and guilt,
I want them removed,
So that I may stand
Before Thee approved.
Yes Master, O make me
Perfectly whole
Completely renewed
In body and soul.

—Guy Hootman

THE PILGRIM

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NOS. 10 & 11

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

A PSALM OF PRAISE

Make a joyful noise unto the Lord,
all ye lands.

Serve the Lord with gladness: come
before his presence with singing.

Know ye that the Lord he is God;
it is he that hath made us, and not
we ourselves; we are his people, and
the sheep of his pasture.

Enter into his gates with thanks-
giving, and into his courts with
praise: be thankful unto him, and
bless his name.

For the Lord is good; his mercy
is everlasting; and his truth en-
dureth to all generations.

—Psalm 100

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APPETITES

"Blessed are they who hunger and thirst after righteousness for they shall be filled." (Matthew 5:6)

Here Jesus presents righteousness as something which a person can hunger for and partake of such as we do natural food. Everyone has an appetite for good food. Now there is also another appetite, one which we have to control and nourish with great care. This is the appetite of the mind. On the one hand are the individuals whose appetites cater to the pleasures of the world. On the other hand are the ones of whom Jesus spake in this beatitude.

Once I was asked, "What do you do for entertainment? You don't drink, dance, go to shows or night clubs, nor do you seem to be very interested in sports." Now I admit that there may be a few shows that are not bad and also some sports that may actually be beneficial to engage in, but we should never allow any of these things to dominate our mental appetites. The thinking of the one who asked this question was evidently dominated by these worldly activities and entertainments. Also it was quite plain that this type of living furnished little real satisfaction in this person's life. Consider also the many people whose lives are geared to the indulgence of excess drink and narcotics. Each partaking seems only to lead to a craving for a greater indulgence. So we find in all cases where one's appetites are for the pleasures of the world there is a resulting dearth of lasting satisfaction. There is only a craving for a greater indulgence which only draws the poor sinner further from God and the truth. Now any thing that draws the mind away from God is sin, and any appetite that caters to the things of sin can never be fully satisfied.

Contrast this with the person who hungers and thirsts after righteousness. Such a one is blessed with the promise of Jesus, "They shall be filled." When this filling of the Holy Spirit takes place there is no desire or appetite for the sinful things of the world. Even when the righteous enjoy the acceptable things of the world they are not sin if they do not come between us and God. Our first desire and love should always be to the Lord.

Hence, we have a challenge and a duty to carefully examine and nourish the appetites of our minds, for only when we hunger and thirst after righteousness shall we be filled.

—Joseph E. Wagner
Sonora, California

PSALM 136

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever. O give thanks unto the God of gods: for his mercy endureth for ever. O give thanks to the Lord of lords: for his mercy endureth for ever. To him who alone doeth great wonders: for his mercy endureth for ever."

In this Thanksgiving season let us magnify the mercy of the Lord as the psalmist writes here. David reached a place of power unsurpassed in his time. Kings and nations were subdued before him, and yet he could recognize our Lord as over all—King of kings and Lord of lords—who had the quality of eternal mercy.

David had been a shepherd boy and may have spent many nights out with his sheep. He could well write of the glories of the stars, the heavens and the mercy of God in creating them.

"To him that by wisdom made the heavens: for his mercy endureth for ever. To him that stretched out the earth above the waters: for his mercy endureth for ever. To him that made great lights:

for his mercy endureth for ever: The sun to rule by day: for his mercy endureth for ever: The moon and stars to rule by night: for his mercy endureth for ever."

Picture David as a young student of the history of his nation Israel. He learned of God's great miracles and the deliverance of Israel from bondage. Here he records it briefly and proclaims that it all happened because of God's great mercy.

"To him that smote Egypt in their firstborn: for his mercy endureth for ever: And brought out Israel from among them: for his mercy endureth for ever: With a strong hand, and with a stretched out arm: for his mercy endureth for ever. To him which divided the Red sea into parts: for his mercy endureth for ever: And made Israel to pass through the midst of it: for his mercy endureth for ever. But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever. To him which led his people through the wilderness: for his mercy endureth for ever."

David as a warrior could appreciate the victories God had accomplished for His people in time past. Even the slaying of Israel's enemies, David ascribes to God's abiding mercy.

"To him which smote great kings: for his mercy endureth for ever: And slew famous kings: for his mercy endureth for ever: Sihon king of the Amorites: for his mercy endureth for ever: And Og the king of Bashan: for his mercy endureth for ever: And gave their land for an heritage: for his mercy endureth for ever: Even an heritage unto Israel his servant: for his mercy endureth for ever."

To conclude, David praises God for His mercy in redeeming men, in remembering our lowliness compared to His greatness, and for feeding all creatures.

"Who remembered us in our low estate: for his mercy endureth for ever: And hath redeemed us from our enemies: for his mercy endureth for ever. Who giveth food to all flesh: for his mercy endureth for ever. O give thanks unto the God of heaven: for his mercy endureth for ever."

Can we, too, testify from our own experience that God's mercy endures forever? At this time many thoughts of thanksgiving are offered to God. We think of the abundance around us, of national blessings above measure, of ease and pleasures that are so prevalent in the lives of Christians in our land in our time. But our greatest debt of thanks to God is because of His mercy—in creation, in national history, in personal battles and victories, and in redemption through Jesus Christ our Lord. Perhaps in one way, the abundance of our material blessings can be a means of proving us. What will we do with our wealth? (Yes, we are wealthy compared to most people in the world.) How will we spend our increasing "leisure" time? Will we over-eat because we have such good food? Will the many freedoms we enjoy make us careless and cause us to forget that we are bond-servants purchased by Christ Jesus? Will all the entertainment and light reading material rob us of our daily devotion to God? Let us consider our weaknesses and God's greatness and perfection and then be thankful most of all this season that His mercy endures forever. —L.C.

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

- Nov. 13 - Mi Wuk, Calif. Rossville, Ind.
- Nov. 20 - Salida, Calif. Wakarusa, Ind.
- Nov. 17 - Mi Wuk, Calif. Wakarusa, Ind.
- Dec. 3 & 4 Love Feast at Salida, Calif.
- Dec. 4 - Wakarusa, Ind. Covington, Ohio
- Dec. 11 - Mi Wuk, Calif. Rossville, Ind.

All are welcome to attend any of these services.

EBENEZER

"And Samuel took a stone, and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us." (I Samuel 7:12)

Samuel and the men of Israel had cause for thanksgiving and rejoicing because God gave them liberty and deliverance from the Philistines by the great thunderstorm and lightnings of His power. Samuel, grateful to God for receiving his sacrifice and answering his prayer for deliverance, set up the monumental stone of "Ebenezer".

In like manner our forefathers of long ago, being delivered from famine and sickness, proclaimed a day of thanksgiving that has followed as a monument to the Lord and brings to our minds yearly how much we owe to our Heavenly Father for all His favors and blessings nationally and individually.

Having all this in our mind, we can also in our hearts apply to us the monument of Ebenezer to all our lives. We have started on our Christian pilgrim journey and can name the starting place "Mizpeh" and our earthly destination "Shen"—the end of our way on earth. So on our journey we may sing, "Here I'll raise my Ebenezer; hither by Thy help I'm come. And I hope by Thy good pleasure, safely to arrive at home."

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17)
"According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Peter 1:3,4)
"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

"Thanks be unto God for his unspeakable gift. (II Corinthians 9:15) These selections of divine inspiration show unmistakably that all good comes from God!

We are on our journey and have come to realize God's goodness and mercy to us. Truly, thanksgiving by us daily should be a monument erected by us to God, realizing our daily good received from Him, so that besides the Ebenezer of yearly thanksgiving, our daily milestone of remembrance and devout expression can be "Ebenezer—hitherto hath the Lord helped us."

Ebenezer, all the way
God has helped my faring—
Been my strength from day to day,
All my burden sharing.

Helped me in temptation's hour,
His words so endearing,
Kept from falling by His power,
Daily Heaven nearing.

For He loves me ever true
With divine affection;
Unto Heaven's clearer view,
Upward, high direction.

He supplies and daily fills
As a fountain flowing;
Heals and cleanses all my ills,
All my sorrows knowing.

So a milestone of His grace—
Ebenezer raising—
Till I see Him face to face,
With the angels praising.

—J. I. Cover
Sonora, California

HYMN STUDY

TRUST AND OBEY

When we walk with the Lord
In the light of His Word
What a glory He sheds on our way!
While we do His good will,
He abides with us still,
And with all who will trust and obey.

Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt or a fear,
Not a sigh nor a tear,
Can abide while we trust and obey.

Not a burden we bear,
Not a sorrow we share,
But our toil He doth richly repay;
Not a grief nor a loss,
Not a frown or a cross,
But is blest if we trust and obey.

But we never can prove
The delights of His love
Until all on the altar we lay;
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.

Then in fellowship sweet
We will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do,
Where He sends we will go,
Never fear, only trust and obey.

Chorus: Trust and obey, for there's no other way
To be happy in Jesus, but to trust and obey.

J. H. Sammis was born in Brooklyn, New York, but moved to Logansport, Indiana in his twenty-second year. Here he was converted and for several years took an active part in local Christian service. Later he became identified with Y.M.C.A. work in the state. Finally he entered Lane and McCormick seminaries and was ordained as pastor in the Presbyterian denomination at Glidden, Iowa. He served as pastor many years, but finally became identified with the Los Angeles Bible Institute. He wrote more than one hundred songs, the best known being "Trust and Obey."

D. B. Towner was born March 5, 1850 at Rome, Pennsylvania. His father, J. G. Towner, was a singer and musician of note. It was from him that Daniel received his early musical training. As a young man Mr. Towner gained considerable reputation as a bass singer, and soon he began teaching voice and conducting music institutes. In later years he was associated with Dwight L. Moody and other evangelists, singing in many states and abroad. During his ripest and most fruitful years he served as music department head of the Moody Bible Institute in Chicago. Many of his songs became famous including "Full Surrender", "Anywhere with Jesus", "Grace Greater Than Our Sin", and "Trust and Obey". He died suddenly October 3, 1919 while in a meeting at Longwood, Missouri.

Dr. Towner relates how the song "Trust and Obey" came into being. "Some years ago I conducted the music in a revival meeting for Dwight L. Moody in Brockton, Massachusetts. One night a young man arose and in his testimony he said, 'I'm not sure, but I am going to trust and obey.' I sent the line to J. H. Sammis with a request that he write a poem on the subject. He wrote the hymn and the tune was born." —J.L.C.

From "Modern Gospel Song Stories"
by Harold Lillenas

The Salida Congregation have set December 3rd and 4th for our Fall Love Feast Meeting. A hearty invitation is extended to members and friends to attend.

Daniel F. Wolf

OBITUARY

HAROLD R. FRANTZ, son of George and Martha Moss Frantz, was born on September 11, 1919 near North Manchester, Indiana. The early part of his life was spent in and around central Indiana with the exception of one year spent in Colorado. In his late teens he moved to Ohio where he spent the remainder of his life.

At an early age he accepted Christ as his Savior and was baptized into the Dunkard Brethren Church. He and his wife, Ruth, were installed in the office of deacon where they served many years.

On September 14, 1965 a Silver Wedding Anniversary was held at their home; more than one hundred friends and relatives joined in congratulating them.

In keeping with the scripture, he was anointed by the Elders of the church many times.

On his departure, the community has lost a good neighbor and friend, the church a faithful and loyal member, his wife a loving companion, and the children a devoted father. His main goal in life was to help those in need.

For three years he fought a losing battle against cancer, having surgery seven times, but never once complaining of his affliction. He departed this life at Stouder Memorial Hospital in Troy, Ohio on September 24, 1966 at the age of 47 years, 1 week and 6 days.

Preceding him in death was his father who passed away in 1920. He is survived by his wife; two sons, George E. of Georgetown, Kentucky, and Stanley L. living at home; one daughter, Sharon Haney of Union, Ohio; one grandson, David L. Haney of Union, Ohio; his mother, Martha J. Myers, and his brother, Ralph K. Frantz, both of Peru, Indiana, besides other relatives and friends.

Services were held at the Englewood Dunkard Brethren Church by Elder Melvin Roesch and Elder Paul Blocker assisting.

Interment was in Miami Memorial Cemetery near Covington, Ohio.

—The Family

Historical

From

MELANCHTHON'S ORATION AT THE FUNERAL OF MARTIN LUTHER

What, then, are the great and splendid things disclosed by Luther which render his life illustrious? Many are crying out that confusion has come upon the church, and that inexplicable controversies have arisen. I reply that this belongs to the regulation of the church. When the Holy Spirit reproves the world, disorders arise on account of the obstinacy of the wicked. The fault is with those who will not hear the Son of God, of whom the Heavenly Father says: "Hear ye him." Luther brought to light the true and necessary doctrine. That the densest darkness existed touching the doctrine of repentance, is evident. In his discussions he showed what true repentance is, and that is, the refuge and the sure comfort of the soul which quails under the sense of the wrath of God. He expounded Paul's doctrine, which says that man is justified by faith. He showed the difference between the Law and the Gospel, between the righteousness of faith and civil righteousness. He also showed what the true worship of God is, and recalled the church from heathenish superstition, which imagines that God is worshipped, even though the mind, agitated by some academic doubt, turns away from God. He bade us worship in faith and with a good conscience, and led us to the one Mediator, the Son of God, who sits at the right hand of the Eternal Father and makes intercession for us—not to images or dead men, that by a shocking superstition impious men might worship images and dead men.

He also pointed out other services acceptable to God, and so adorned and guarded civil life, as it had never been adorned and guarded by any other man's writings. Then from necessary services he separated the puerilities

of human ceremonies, the rites and institutions which hinder the true worship of God. And that the heavenly truth might be handed down to posterity he translated the Prophetical and Apostolic Scriptures into the German language with so much accuracy that his version is more easily understood by the reader than most commentaries.

He also published many expositions, which Erasmus was wont to say excelled all others. And as it is recorded respecting the rebuilding of Jerusalem that with one hand they builded and with the other they held the sword, so he fought with the enemies of the true doctrine, and at the same time composed annotations replete with heavenly truth, and by his pious counsel brought assistance to the consciences of many.

Inasmuch as a large part of the doctrine cannot be understood by human reason, as the doctrine of the remission of sins and of faith, it must be acknowledged that he was taught of God; and many of us witnessed the struggles through which he passed, in establishing the principle that by faith are we received and heard of God.

Hence throughout eternity pious souls will magnify the benefits which God has bestowed on the church through Luther. First they will give thanks to God. Then they will own that they owe much to the labours of this man, even though atheists who mock the church declare that these splendid achievements are empty and superstitious nothings.

It is not true, as some falsely affirm, that intricate disputes have arisen, that the apple of discord has been thrown into the church, that the riddles of the Sphinx have been proposed. It is an easy matter for discreet and pious persons, and for those who do not judge maliciously to see by a comparison of views which accord with heavenly doctrine, and which do not. Yea, without doubt these controversies have already been settled in the minds of all pious persons. For since God wills to reveal himself and his purposes in the language of the Prophets and Apostles, it is not to be imagined that that language is as ambiguous as the leaves of the Sibyl, which, when disturbed, fly away, the sport of the winds.

Some, by no means evil-minded persons, have complained that Luther displayed too much severity. I will not deny

ARE WE THANKFUL?

Thanksgiving day is soon at hand,
And oh, how God has blessed our land!

To those who walk with Him each day
He's met the needs along life's way.

So may we ever thankful be
That Christ from sin has set us free.

And let us not forget to pray
For those who do not know the way,

That many at this Thanksgiving time
Will Jesus Christ their Saviour find,

And just to know they're saved from sin
That we with them might enter in.

by Herbert C. Rasske
Selected by Alma Garber.

this. But I answer in the language of Erasmus: "Because of the magnitude of the disorders God gave this age a violent physician." When God raised up this instrument against the proud and impudent enemies of the truth, he spoke as he did to Jeremiah: "Behold I place my words in thy mouth; destroy and build." Over against these enemies God set this mighty destroyer. In vain do they find fault with God. Moreover, God does not govern the church by human counsels; nor does he choose instruments very like those of men. It is natural for mediocre and inferior minds to dislike those of more ardent character, whether good or bad. When Aristides saw Themistocles by the mighty impulse of genius undertake and successfully accomplish great achievements, though he congratulated the state, he sought to turn the zealous mind of Themistocles from its course.

I do not deny that the more ardent characters sometimes make mistakes, for amid the weakness of human nature no one is without fault. But we may say of such a one what the ancients said of Hercules, Cimon, and

others: "Rough indeed, but worthy of all praise." And in the church, if, as Paul says, he wars a good warfare, holding faith and a good conscience, he is to be held in the highest esteem by us.

That Luther was such we do know, for he constantly defended purity of doctrine and kept a good conscience. There is no one who knew him, who does not know that he was possessed of the greatest kindness, and of the greatest affability in the society of his friends, and that he was in no sense contentious or quarrelsome. He also exhibited, as such a man ought, the greatest dignity of demeanour. He possessed "An upright character, a gracious speech."

Rather may we apply to him the words of Paul: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." If he was severe, it was the severity of zeal for the truth, not the love of strife, or of harshness. Of these things we and many others are witnesses. To his sixty-third year he spent his life in the most ardent study of religion and of all the liberal arts. No speech of mine can worthily set forth the praises of such a man. No lewd passions were ever detected in him, no seditious counsels. He was emphatically the advocate of peace. He never mingled the arts of politics with the affairs of the church for the purpose of augmenting his own authority, or that of his friends. Such wisdom and virtue, I am persuaded, do not arise from mere human diligence. Brave, lofty, ardent souls, such as Luther had, must be divinely guided.

What shall I say of his other virtues? Often have I found him weeping and praying for the whole church. He spent a part of almost every day reading the Psalms, with which he mingled his own supplications amid tears and groans. Often did he express his indignation at those who through indifference or pretence of other occupations, are indifferent in the matter of prayer. On this account, he said, Divine Wisdom has prescribed forms of prayer, that by reading them our minds may be quickened, and the voice ever may proclaim the God we worship.

In the many grave deliberations incident to the public perils, we observed the transcendent vigour of his mind, his valour, his unshaken courage, where terror reigned. God was his anchor, and faith never failed him.

As regards the penetration of his mind, in the midst of uncertainties he alone saw what was to be done. Nor was he indifferent, as many suppose, to the public weal. On the contrary he knew the wants of the state, and clearly understood the feelings and wishes of his fellow-citizens. And though his genius was so extraordinary, yet he read with the greatest eagerness both ancient and modern ecclesiastical writings and all histories, that he might find in them examples applicable to present conditions.

The immortal monuments of his eloquence remain, nor has the power of his oratory ever been surpassed.

The removal of such a man from our midst, a man of the most transcendent genius, skilled in learning, trained by long experience, adorned with many superb and heroic virtues, chosen of God for the reformation of the church, loving us all with a paternal affection—the removal of such a man from our midst calls for tears and lamentations. We are like orphans bereft of a distinguished and faithful father. But though we must bow to God, yet let us not permit the memory of his virtues and of his good offices to perish from among us. And let us rejoice that he now holds that familiar and delightful intercourse with God and his Son, our Lord Jesus Christ, which by faith in the Son of God he always sought and expected, where, by the manifestations of God, and by the testimony of the whole church in heaven, he not only hears the applause of his toils in the service of the Gospel, but is also delivered from the mortal body as from a prison, and has entered that vastly higher school where he can contemplate the essence of God, the two natures joined in Christ, and the whole purpose set forth in founding and redeeming the church—which great things he contemplated by faith; but seeing them now face to face, he rejoices with unspeakable joy; and with his whole soul he ardently pours forth thanks to God for his great goodness.

From "Great Voices of the Reformation" —Fosdick

CHILDREN'S PAGE

THE NAME THAT IS ABOVE EVERY NAME

The angel Gabriel told Mary that the little boy which would be born of her was to be called Jesus. Mary may well have thought, "There is none in our family by that name; it must have a special meaning." And it does. The name "Jesus" means "Savior". Gabriel said, "This Child is to save His people from their sins."

Every time we say the name "Jesus", we should think of it as "Savior" and that He came to earth that you and I and everyone who will believe His word will be saved from their sins and sometime go to Heaven and live with Him forever and ever and never, never die, or get sick, or feel bad, or cry anymore. Wouldn't that be wonderful? No wonder the prophet Isaiah said that His name shall be called Wonderful. It is wonderful—the most wonderful name anyone ever was given.

The apostle Paul said, "Wherefore God also hath highly exalted him and given him a name which is above every name..."

Here is a little verse that would be good for everyone to learn by heart:

There is a name I love to hear;
I love to sing its worth.
It sounds like music in mine ear,
The sweetest name on earth.

What other names or titles was Jesus called? There are over fifty. For some of them, read Isaiah 7:14 and 9:6.

—Rudolph Cover
Sonora, California

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"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Peter 2:11

BRIGHTEST AND BEST

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

Cold on His cradle the dewdrops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker, and Monarch, and Saviour of all.

Say, shall we yield Him, in costly devotion,
Odors of Edom and offerings divine,
Gems of the mountain and pearls of the ocean,
Myrrh from the forest, or gold from the mine?

Vainly we offer each ample oblation,
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor.

Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us Thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.

by Reginald Heber

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GOD'S WONDERFUL PROMISE

This time of year our attention is drawn to the fulfillment of the most wonderful promise ever made, a promise of infinite value to the human race—the promise of a Saviour for a lost world.

As we view the many centuries of time between the first gleam of hope it brought and its fulfillment, and each event recorded in God's word about His amazing plan, we notice how they all fit together. But to our fore-parents His plan was not so clear for it was only revealed a little at a time.

A promise, we understand, is a declaration that something will be done or given for the benefit of another. So let us observe that if we do not desire what is promised or see its need, a promise means little to us. But the promise under consideration has always been treasured very highly by God-fearing people down through the ages of time and shall always be to them a monument of God's truthfulness and love.

The promise's first ray of hope came to the first pair in the Garden of Eden when sin's curse had its beginning severing that wonderful fellowship with their Creator. They had tasted the good things God had made for them and to lose it brought untold sorrow and remorse. But with the penalty for sin God gave Adam and Eve something for which to hope: "The seed of the woman shall bruise the serpent's head." Notice that from the beginning man was not without hope. With this vague beginning there begin to appear specific, definite predictions, which as the story sweeps onward, become more specific, more definite, and more abundant, so that by the time we come to the end of the Old Testament, the promise is very clear. It was plain that "in Him should all the families of the earth be blessed" (Genesis 12:3), that He was to be born in King David's family of a vir-

gin (Isaiah 7:13,14), in the town of Bethlehem (Micah 5:2-5) to mention a few of the details of God's wonderful promise to a fallen humanity.

What a joy for those "waiting for the consolation of Israel" after so many centuries of hopeful expectation when the angel Gabriel came to the virgin Mary saying, "Fear not Mary, for thou hast found favour with God. And, behold, thou shalt conceive in thy womb and bring forth a son, and shalt call his name JESUS. He shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

At long last it meant that soon the Saviour would be born into the world—a world so much in need of a Saviour.

One would suppose He would have been born to some rich and kingly parents in magnificent surroundings. But He came to a poor family who could only find room in a lowly stable when He should be born.

Surely, the fact that the Saviour of all mankind was born, the whole world should hear, but we have only the record of the lowly shepherds hearing the proclamation of the angel, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

To many, many people living in the land of Palestine at that time it was a most ordinary birth, not unlike those which took place almost every day. To them He was just an ordinary baby boy. But to a chosen few God had truly visited His people. For them the Messiah was born.

Our story does not end here as we would be led to believe by what we hear and see at this time of year. Even for these faithful ones, the years ahead were filled with anxiety and finally seemingly ended in tragedy, sorrow, and defeat when they saw Him nailed to the Old Rugged Cross. But sorrow and grief were changed to joy and hope for these faithful ones when He rose the third day triumphant over death, hell, and

the grave. Herein lies our hope.

So it is today to the vast multitudes supposedly celebrating the birth of Christ; their lives give evidence that to them He was born an ordinary baby of ordinary parents, grew up to be an ordinary man, died an ordinary death, and that his remains still lie in the grave. But to those who have tasted of the heavenly gift, and are partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, God's wonderful promise has been kept.

Truly, to the child of God it was the miraculous birth of the Son of God, who lived a perfect and sinless life, died a most unusual and shameful death, because it was for our sins, rose from the grave the third day for our justification, ascended to God the Father, and is seated at His right hand making intercession in our behalf—all of this for us that we might live eternally.

Now in this season as we are reminded of the birth of Christ, let us not fall prey to all the wickedness of merrymaking, revelry, idolatry, and drunkenness both literal and spiritual that is manifest all around us, but earnestly pray that we might discern good and evil and experience the joy and peace that only the redeemed can know—because that God made a promise to a fallen humanity and kept it.

Joy to the world; the Lord is come.

Let earth receive her King.

Let every heart prepare Him room,

And Heaven and nature sing.

—Melvin Coning
Goshen, Indiana

TO HIM THAT OVERCOMETH

To overcome denotes conflict, opposition, and a struggle. In carnal warfare the chief objective is to overcome an enemy. A notable instance of this is seen in the record of Goliath, the well armed and equipped champion of the Philistine armies in defying the armies

of Israel in which the stripling shepherd boy, David, was the illustrious overcomer. Christ who came to earth and established the NEW AND LIVING WAY (Hebrews 10:20) has forever settled the sword question for His children when He said, "Put up the sword into the sheath." The warfare of the Christian, whose sword is the sword of the Spirit, is of so much greater significance than the warfare that has plagued humanity from the beginning. For in Zechariah 4:6 we read, "Not by might nor by power, but by my spirit, saith the Lord of hosts."

The great conflict in which the subjects or soldiers of the kingdom of Christ, and Satan and his cohorts are at war is of so much more significance and greater consequence, for so much greater is the reward of the victor in Christ's army. For it is said, "He that overcometh shall inherit all things." And in Revelation 3:21 we have this great promise, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Here is an inheritance that is incorruptible and undefiled and that fadeth not away. Who can measure the volume, the worth, and the magnitude of Eternal Life, of reigning with Christ a thousand years in unmingled glory, of mingling with the blood-washed ones of all ages? Who can determine the value and import of freedom from fleshly infirmities, fear, sorrow, and sin throughout the existence of eternal duration?

In this very day, Satan and his armies as a roaring lion or an angel of light are struggling hard to defeat the armies of the Living God and to bring them—after a very short interval and fleeting season of fleshly pleasures, pride, and carnal gratification—into the fiery depths of hell, everlasting misery and torment. Yes, the warfare is on. Shall we win or lose? Shall we fight or surrender to the evil one? If Jesus is our captain, our prince, our refuge and our leader, then by His grace when the trumpet shall sound, and the dead shall be raised, and this mortal shall have put on immortality, then shall we have realized the greatest of all realities: "Death is swallowed up in VICTORY."

—David A. Skiles Rossville, Indiana

EDITORIAL...

Another year has come and gone and again it is the time when we remember the birth of our Lord and Saviour Jesus Christ into the world. We see many different attitudes around us regarding this great event and still more regarding the celebrating of it. Any Christian needs not go far to find much regarding Christmas celebrating that is unnecessary and that is even an offence to God. But to those engaging in this kind of Christmas celebration, the real event of Christ's birth has little or no meaning. Therefore we can spend our energies deploing this condition and probably have little real effect on it.

I do not mean to say that we should not speak out against these things. But it seems to me that there is a way in which Christians can be effective witnesses at this time. It is a fact that Jesus was born. The Father prepared a body for the Son and He came to do the Father's will. "Forasmuch then as the children are partakers of flesh and blood, he also likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." (Hebrews 2:14) Jesus was born to die as a true sacrifice for sin. When we have this fact in mind, then the "good tidings of great joy" of the angel have real meaning: "Glory to God in the highest, and on earth peace, good will toward men." This then should be the Christian testimony. First, glory to God! Christ has come! Further, God offers peace and goodwill to men. There is no peace to the wicked. But to them who will come to Jesus there is peace that passeth understanding. "Great peace have they which love thy law: and nothing shall offend them." (Psalms 119:165)

Notice in Luke 2 that this newborn baby wrapped in swaddling clothes lying in a manger was to be a sign to the shepherds. They found it exactly as the angel told them. The event of Jesus' birth alone held no salvation for the shepherds, but it did signify the great joy and salvation that was to come. So now we can have joy contemplating the birth of Jesus, but it is because of the

great events that were now surely coming. Ahead of this baby was manhood and the long, hard, painful trail to a lonely cross. Here He made peace through the blood of His cross.

Christians are the ones that can be happy this Christmas season. God's peace on earth and goodwill toward men can shine out from our hearts on this joyous time. While many seem only to celebrate the celebrations let us remember and honor the real event of the birth of the Son of God. "He shall be called great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1:32,33) -L.C.

A NEW CAROL

We sing the everlasting birth
Of Christ among the sons of earth.
We sing the manger and the stall
Where first He lay who saves us all.

We sing the time when first He came
To bear, as God and man, our shame.
We sing the love that sent Him down
To wear for us a martyr's crown.

We sing the glory of the night
On which was born the Prince of Light.
We sing an awesome mystery—
The stable shadowed by a tree.

We sing the joy His coming gives
To all in whom His Spirit lives.
We sing His praise this Christmastide—
The Christ-child and the Crucified.

—Neville P. Thomas

Selected from "The Church Correspondent"

JOY ON EARTH

Sweet was that music, sweet and clear,
That fell that night on the shepherd's ear;
Far out on old Judea's plains
Angels sang the glorious strains
That echoed and re-echoed far,
And over all a wondrous star
Gave forth a light so strangely bright
Those brave men trembled in their fright.

When, lo, an angel standing near
Said unto them: "You need not fear
For tidings of great joy I bring—
This day is born your Saviour-King,
And all the peoples of the earth
Shall henceforth tell about His birth—
How He, the son of the Most High
Did in a lowly manger lie."

Then suddenly with the angel stood
A heavenly host, a multitude,
All praising God, the song they sung
Has down through all the ages rung,
And gave to this old world a thrill
That stirs the heart of nations still,
And bids them pray that wars may cease
And all the world may have sweet peace.

—Elizabeth Stewart Todd
Selected by Suzie Wagner

GOD IS EVERYWHERE

God is everywhere; I hear His voice
Calling me in the evening breeze
As it sweeps through the autumn leaves in the trees.
I hear Him whisper to me from the tall pines,
"Come and be mine; come and I give you peace of mind.
I hear His voice sweet and sad
In that of the dove—his song of love.
God is everywhere spreading His love to you and me.

—Bill Gurney

CHRISTMAS BLESSINGS

Star of the Christmas night
Gleaming in beauty bright,
Break forth to human sight;
Christ brings the world His light.

Gift of the Christmas night
Given by our Lord above,
Revealed in glory bright,
He brings the world His love.

Child of the Christmas night;
Angels their songs employ—
Make known His wondrous might;
He brings the world His joy.

Bells of the Christmas night
Ringing in glad release,
Sound forth to Heaven's great height
To bring the world His peace.

—J. W. Wesenberg
Selected by Alma Garber

PRAYER FOR THESE TIMES

Thou who movest in mysterious ways Thy wonders to perform, Thou who hast the hosts of Heaven at Thy command, Thou who hast all the riches of earth at Thy disposal, Thou who dost direct the affairs of men, raising up and casting down—make a way for me in the midst of this confusion: separate within me the evil from the good, the darkness from the light, the tasks Thou hast appointed from those imposed by convention. Use Thy manifold resources to make manifest to me Thy will, O Lord. Plant within the sanctuary of my soul the will to do Thy will. Bless me beyond my highest thought... Satisfying me beyond my deepest desire... Let Thy presence be the delight of my heart, for Thou art a great God and greatly to be praised! In Jesus name, Amen
Selected by Dora Royer

SCHEDULE OF OLD BRETHREN CHURCH SERVICES

Dec. 18 - Salida, Calif. Wakarusa, Ind.

Dec. 25 - Mi Wuk, Calif. Wakarusa, Ind.

Jan. 1 - Salida, Calif. Wakarusa, Ind. Covington, O.

Jan. 8 - Mi Wuk, Calif. Rossville, Ind.

Jan. 15 - Salida, Calif. Wakarusa, Ind.

All are welcome to attend these services.

Our fall Lovefeast Meeting was held at Salida on December 3rd and 4th. We were happy to have Melvin and Marilyn Coning and Kenneth and Lois Martin and their families with us from Indiana. Brother Melvin delivered a series of good messages on man's desperate circumstances, his great needs, and the provision God has made to answer these needs through His Son Jesus Christ. His closing message was on the great invitation from Jesus: "Come unto me all ye that labour and are heavy laden and I will give you rest." He urged that we do not delay to answer this call and applied it to those in need of salvation and also to Christians and their need to draw closer to the Lord. Our local brethren also gave many good thoughts.

We appreciate Brother Melvin's efforts and also the effective efforts of Brother Kenneth in encouraging us and building us up both by spiritual conversation and by a good example of faith and steadfastness.

Our crowds were not large due partly to two other similar meetings in Brethren churches on the same weekend. But the children and all were glad for each of our guests.

Our simple Communion service Saturday evening was especially uplifting and we can thank God for the peace and harmony among us possible only because of His Spirit in our Hearts. Praise God for the theme of these Communion: Jesus Christ and Him crucified. Let us allow Him to be also the theme of our daily lives. --L.C.

Historical

PHILIP MELANCHTHON

A young man, twenty-one years old, Philip Melanchthon joined the faculty at the University of Wittenberg, as Professor of Greek. He already was a Humanist scholar of wide renown, and he brought distinction to the institution where he and Martin Luther formed a lifelong friendship. Luther was the more forceful character and Melanchthon fell under his spell, adopted his views, became the literary scribe of the early Lutheran movement, and in his "Loci Communes" produced the first treatise on systematic theology written by a Protestant.

Luther was robust, stormy, sometimes crude; Melanchthon was gracious, gentle, conciliatory. They made a strange team but, despite tensions and differences, their affectionate friendship held firm until Luther's death.

While Melanchthon, especially in his early years, was dominated by Luther, his own contribution to the Reformation was of first-class significance. He was a great teacher and his classroom was crowded with eager youths. He was a master of style and was called on repeatedly to put into telling form what needed to be said. He was the most renowned negotiator the German Protestants had, and in one conference and diet after another he displayed his diplomatic powers.

The "Loci Communes" is not exciting reading now, but it presents with clarity the Protestant position which, when the book was written, was new and challenging. Luther's major service to theology was to slough off the old scholastic approach to dogma and to found doctrine primarily on the Scriptures. Melanchthon with systematic thoroughness presented the results of this startling innovation, and what his book meant to those who first read it modern minds cannot readily imagine. At least seventeen editions of it in Latin appeared between 1521 and 1525, besides several reprints of a German translation; Luther called it "an invincible book, worthy not

only of immortality, but of being placed in the Canon"; and for half a century it held first place as the theological textbook in the universities.

If one is to understand Melanchthon's theological emphases, one must see what the Reformers were fighting against. They confronted a vast system of "works" by which the soul's salvation could be assured. To multitudes Roman Catholicism had become an elaborate apparatus of performances by which the horrors of hell could be avoided and the pains of purgatory mitigated and shortened. When Zwingli, for example, became parish priest of the great convent of Einsiedeln, he found himself dealing with a statue of the virgin Mary, reputed to possess miraculous powers, to pray before which a hundred thousand pilgrims came annually. Over the portal of the shrine stood the inscription: "Here is complete forgiveness of all possible transgressions."

Against this entire apparatus of salvation by "works"—masses, pilgrimages, image-worship, auricular confession, penances, etc.—the Reformers set themselves, often with such fury that their extravagant utterances are difficult for moderns to understand. The fallacy of seeking salvation by outward deeds which man can perform was founded, they were sure, on a shallow idea of human wickedness, and they portrayed man's sinfulness as so dark and desperate that no "works" of his could cure it. They went out to achieve what Calvin called "the utter destruction of human glory, that God might be all in all." They called the best that man by himself alone can do "filthy rags." Good works without faith—that is, goodness motivated by fear of punishment or selfish desire for reward—are, said Luther, "idle, damnable sins." They saw man as so desperately wicked that no dilly-dallying with outward observances or legalistic morality could save him. Only God's grace could bring salvation, cleansing and regenerating the soul until, being now a "good tree," the man could bear "good fruit." They stressed, underlined and played up man's hopeless estate as a sinner that they might achieve in him, first a sense of great need, then an acceptance of a great salvation through God's regenerating grace, and then an experience of great gratitude, overflowing in good works

spontaneously rising from a heart made right with God.

When in Melanchthon we run on shocking sayings about human goodness—"How stinking are the moral virtues, how bloody are the rags of righteousness of the saints!"—his meaning can be grasped only if we understand what he is attacking. He wants real goodness. He lauds and extols it. But he is furious against the vulgar ideas and superstitious practices of churchmen who suppose that real goodness can be achieved by outward performances and pious legalisms, while their inward lives are uncleansed, unregenerate, undedicated.

On fundamental matters like this, Melanchthon and Luther always saw eye to eye but, as the years passed, in successive editions of "Loci Communes", Melanchthon's more individual, independent judgments appeared. He always meant by faith what Luther meant, not mere intellectual assent but vital, personal self-committal; he was, however, more of an intellectualist than Luther, and one of his major contributions was his reassertion of the rights of natural reason, and his insistence that reason and revelation cannot be out of harmony. His theology, therefore, became more and more an ordered, well-integrated system, and one of the main emphases of historic Protestantism finds in him its earliest expression, that the church is composed "of those who hold pure doctrine and agree in it."

In one central matter Melanchthon's thought showed marked growth—he broke free from Luther's stern acceptance of predestination. If God predestines everything and man's free will is an illusion, then God Himself is responsible for all the evil men do; men are not responsible since they have no choice, and to exhort them, instruct them, praise them when good and blame them when evil is insane—this logic Melanchthon accepted despite Augustine and Luther. He taught at last, in 1543, that a man's final destiny is not predestined from all eternity, but that, while God's grace comes first, man has power to accept or reject it. "God is not the cause of sin," he said. "Contingence must evidently be conceded, because sin, properly speaking, arises from the will of the devil and of man, and is committed without the approbation of God and without His forcing our wills."

BE GLAD

It is our heavenly Father's will,
Though all the world is sad,
That at this blessed Christmas time
His children should be glad;
For His great gifts, through His dear Son,
A thousand-fold outweigh
The loss and pain and bitter woes
That last but life's brief day.

It is our Father's will that we
Should enter this New Year,
Our hand in His, with smiling face,
With courage and good cheer;
For He has promised daily strength
To serve or to endure;
And those who walk with Him shall prove
His promises are sure.

—S. L. Mahoney

Hence it is not by any means committed necessarily by absolute necessity."

Melanchthon, therefore, was no mere copy of Luther, but made his own distinctive contribution to Protestant theology. His most notable service, however, sprang from his desire to hold Christendom together and to prevent a final disruption. He passionately wished to find common grounds of agreement on which to base Christian unity. To be sure, he could not foresee the future and, turning his back on his Swiss brethren, disliking and fearing Zwingli and all his ways, he sought instead some ground of mutual understanding with Rome, where it was not to be found. This endeavor came to its climax at the Diet of Augsburg (1530), where Melanchthon was chosen to prepare the statement of the Protestants for presentation to the Emperor—one of the most influential pronouncements of the Reformation. It was sufficiently firm and uncompromising so that Calvin signed it, and Luther rejoiced that he had "lived to see the hour when Christ was confessed by such great confessors in such a glorious confession." But its irenic and conciliatory spirit—it did not openly condemn the papacy, it did not mention

Scripture as the sole authority, nor did it assert the universal priesthood of all believers—is indicated in its opening sentence: "Inasmuch as the Churches among us dissent in no articles of faith from the Holy Scriptures nor the Church Catholic, and only omit a few of certain abuses, which are novel, and have crept in with time partly and in part have been introduced by violence, and contrary to the purport of the canons, we beg that your Imperial Majesty would clemently hear both what ought to be changed, and what are the reasons why people ought not to be forced against their consciences to observe these abuses." Melanchthon's ecumenical endeavor failed in its major purpose. The "abuses"—enforced celibacy of the priesthood, the sacrificial character of the mass, the necessity of auricular confession, monastic vows, and the episcopate's assumption of both spiritual and secular authority—were too precious to the Roman system to be surrendered. But the Augsburg Confession did rally the support of German Protestantism and remains still the doctrinal statement in which millions of Protestants affirm their faith.

Melanchthon's later years were disturbed by unhappy controversies. His "supreme determination" was undoubtedly, as he said, "to preserve purity of doctrine and the true worship of God in the churches committed to our faith," but he tried to achieve that end by a kind of conciliation unacceptable to many of Luther's followers, insisting on the acceptance of whatever the Scriptures demanded and on refusing whatever the Scriptures denied, but on consenting also to observances about which the Scriptures said nothing. It was a dangerous and mistaken attempt at compromise. It opened the door, so his enemies saw clearly, to some of the "abuses".

Nevertheless, Melanchthon stands out now as one of the most admirable figures of the Reformation, and could his gracious, conciliatory, pacific spirit, searching for mutual understanding and unity, wherever they might be found, have prevailed within Protestantism, and between Protestantism and the reformers within Roman Catholicism, history would have a less contentious and blood-thirsty tale to tell.

—Adapted from "Great Voices of the Reformation"
by Harry Emerson Fosdick

THE NIGHT THE ANGELS SANG

One night nearly two thousand years ago some shepherds were watching over their flocks of sheep at night. They were in the hill country near a little town called Bethlehem. I suppose they were sitting around a fire getting warm because the nights get chilly there. They could have been talking about a Saviour that God had promised to send into the world. Suddenly, there was a great light all around them. An angel appeared unto them telling them that a baby was born over in the little town of Bethlehem. This baby was the Saviour, which is Christ the Lord, and they were to find the babe in a manger, wrapped in swaddling clothes. All at once there was a multitude of angels praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men." I think the angels filled the sky all around the shepherds. I wish I could have been there and seen and heard the angels too, don't you?

After the angels were gone the shepherds started for Bethlehem. We don't know exactly how they found the right place, but the Bible says they came with haste and found the baby Jesus lying in a manger just like the angel said. A manger is a place where they put hay for the animals to eat. Joseph must have made a nice little nest in the hay, and after Mary had wrapped the baby in some blankets they laid the baby Jesus in the manger.

After the shepherds had seen the baby Jesus, they told everyone they met about the angels and the baby in the manger. "And all they that heard it wondered at those things which were told them by the shepherds."

Here is a song about Jesus that you likely know. If you don't, ask your mother to sing it for you.

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head;
The stars in the sky looked down where He lay,
The little Lord Jesus, asleep on the hay.

The cattle are lowing, the poor baby wakes,
But little Lord Jesus, no crying He makes;
I love Thee, Lord Jesus! Look down from the sky,
And stay by my cradle till morning is nigh.

—Rudolph E. Cover